CANADA'S NATIONAL JEWISH NEWSPAPER

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NEW ERA IN CANADA (editorial, page 4)

THE CANADIAN JEWISH NEWS

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★ TORONTO ★ • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, MARCH 13, 1970

Jarring back at East River

BIG FOUR REPORTED TO AGREE ON CEASEFIRE

GOLDA REPEATS WARNING: MUST ACT NOW AGAINST AIR PIRACY

Paris. - The address by Golda Meir last Sunday evening, in which the Israeli Premier expressed her disappointment by the slow action against those supporting air pirates, has been interpreted here as a second warning that Jerusalem will not allow interference with her air traffic. Mrs. Meir reminded the world that during the Hitler-era attacks against Jews only had been ignored; but the world at large eventually paid for this silence. The same problem now faces civilized mankind, she said; hijacking and air piracy cannot be limited to Israeli airlines or traffic to Israel.

Most French newspapers report understanding and sympathy with Mrs. Meir's appeal.

Also, according to the French press, negotiations among the Big Four about the solution of the Middle East problem have been resumed. This is why, informed circles say here, the United States has not made known as yet whether she will supply more Phantoms to Israel.

Maurice Schumann, French Foreign Minister, told the diplomatic press here that both the United States and the Soviet Union are moving closer in a search for a solution of the Middle East conflict. He said "there is at least a thaw, if not a rapprochement, between the United States and the Soviet Union."

He added that there still was agreement "on the essential principles" in the search for peace among the Big Four.

A new meeting of ambassadors has been scheduled for Thursday, March 12th, in New York.

A sensational statement by King Hussein, in an interview with the British Independent Television Network, screened here, is quoted in the European press. According to the ITN, King Hussein told a reporter:

"Military action by Israel are justifiable in some way in view of what has happened."

HAS NEW HOPES FOR MIDEAST PEACE. - U.N. Secretary General U Thant.

Paris sees hope for settlement

By the CJN diplomatic editor

United Nations, New York.

The return of Gunnar Jarring, United Nations mediator in the Middle East conflict, has aroused speculation at East River as to his peacemaking mission. Sources close to one East European delegation maintain that Jarring held important talks in Moscow prior to his return to the U.N., and that he was assured by Soviet Foreign Secretary Andre Gromyko that the Russian government is still continuing its discussions on a political settlement in the Middle East.

Israeli diplomats discount this report. An Israeli source states that the recent Soviet campaign to discredit "Zionism" in the eyes of the Russian public points to a greater support for beligerant Arab nations against Israel.

An American diplomat at the United Nations said this week that the Soviet Union is not interested in peace in the Middle East. She is determined to maintain at any cost, the present condition of no-peace, no-war in order to consolidate her position in the Mediterranean.

Despite all these rumors, reliable experts declared that some form of negotiations of a Middle East peace settlement are going on. They say French President Pompidou has promised President Nixon that he would support a move to reinforce the ceasefire on all borders, including Lebanon's. Israel insists that she will not negotiate, or even discuss, any new proposals forthcoming from Washington or London, unless the Arabs observe the solemnly undertaken obligation to maintain the cease fire unconditionally.

Other related reports on the Middle East received at the United Nations this week:

● A most sensational document was released in New York. It contained an open letter by six Moscow Jews who declared themselves Zionists, and challenged last week's propaganda press conference held in Moscow, at which forty prominent Russian Jews allegedly signed a document against Israel and Zionism.

The letter created an uproar at the United Nations because the six signed their names and asked the West to circulate it.

The letter does not criticize the political regime in the Soviet Union. It deals only with the problem of allowing Russian Jews to emigrate to Israel, "To be reunited with relatives." It was smuggled out of the Soviet Union and is a direct reply to articles printed last week by Pravda and Izvestia, the organs of the Soviet Communist Party and the Soviet Government. It denounces the canard that Soviet Jews have no desire to settle in Israel. The six Moscow Jews challenged the authors of articles in the Soviet press "To take a look in the visa section of the Ministry of the Interior of the U.S.S.R. They should ask one question: How many tens of thousand of formal applications, from Jews asking for permission to leave the U.S.S.R. to rejoin their families in Israel, are now on file in that office?" They also suggest that a reporter be sent to see how many Jews are "Haunting the doorsteps of that office in vain, in the hope of obtaining exit visas."

● In recent weeks the Soviet government has been staging public press conferences, at which prominent Jews have been coerced into "Branding Israel as an aggressor" and refuting Western reports about Jews waiting to leave Russia.

In his version of what happened, a New York Times reporter at one news conference declared that statements by these Jews were unconvincing. Most of them did not speak after they signed the official statement. Also, the Times said, there seems to be no hatred of Israel among Russians, despite the official line.

● Following are the names of the six Jews who dared sign the reply to Pravda and Izvestia: Vitaly Svechinsky, Dora Kolyaditskaya, Mark Elbaum, Tina Brodetskaya, Lev Fredidin, and Blyuma Diskina.

The six also state, "Our desire for unity, for life in the land of the ancestors of our people is natural and indisputable. The right to leave ones country of residence is the legitimate privilege of any human being, and nowhere in the world is it viewed as treason." Concerning the so-called Jewish backers of Soviet official policy, the six declared them to be "Sorrowful products of assimilation. They had no right to speak on behalf of the Soviet Union's three million Jews, who desire to keep alive their cultural traditions."

● In Cairo, the leaders of Arab trade unions threatened Western countries that any restriction on operations by Arab airlines will be counteracted by prohibition of air traffic for aircraft from "Anti-Arab countries."

● Because of the Arab hijackings and air traffic piracy, the International Federation of Pilots is considering a decision to prohibit flights to Arab countries. These countries are accused of harboring the criminals responsible for the recent air traffic outrages.

● In Montreal, the International Federation of Pilots Associations is determined to take actions against Arab airports, unless some guarantees of peace are forthcoming from the regimes involved.

● The latest-Israeli forays into Lebanon have strengthened American determination to ask Russia to declare once more whether she is going to support a peace initiative in the Middle East.

Commentary

BY M. J. NURENBERGER

PROFILE OF AN 'ANTIZIONIST'

APOSTLE OF NEO-ANTISEMITISM

On several occasions, Rev. A.C. Forrest, editor of the United Church Observer, a church magazine, mentioned this newspaper and this writer when he tried to defend his anti-Israeli propaganda.

In recollection, I can only refer to statements in general because some radio and TV stations refused me the courtesy of tape carrying the exact words used by Forrest.

For example, my office asked Pierre Berton to send The Canadian Jewish News the text in which the paper and I had been quoted or referred to by him or Forrest. Unfortunately I haven't received it. However, because Forrest continues to use my name in public, I feel I owe the community some explanation of my encounter with him.

**

Because Dr. Forrest had complained for months that he had been misquoted in what he calls (Russian-style) the "Zionist press" (including The Canadian Jewish News), I opened the columns of this newspaper for an explanation of his position. It was printed in full, including his condemnation of Al Fatah terror.

I also discarded the theory that the editor of a publication serving the United Church would act as though he were the paid lobbyist for the extremist anti-Israeli Arab view.

Forrest and I agreed to participate in the establishment of a committee of professional journalists, irrespective of opinion or religion, to promote a public debate on the Middle East issue. It never materalized.

Furthermore Dr. Forrest didn't have the courage to publish in his own magazine the full text of his own statement made to The Canadian Jewish News This convinced me that perhaps the talented writer is not so independent as he claims to be.

The Canadian Jewish News is a privatley owned newspaper. It is not subsidized by any community-organization or religious group. It lives solely and exclusively on its income from advertising, subscriptions and newsstand sales. Thus, even if The Canadian Jewish News displeases anyone, within or outside the Jewish community, the responsibility for its information and interpretation of news cannot be thrust upon any "Zionist" organization or group.

This cannot be said about the United Church Observer. Were the Observer Dr. Forrest's personal property, a private publishing enterprise, one could criticize or accept it; but it would not involve anyone of us in a dialogue with the United Church.

However, the Observer is distributed as a church publication and published by the United Church as a semiofficial journal. Thus Forrest's continuous attack upon the Jewish state and upon all those who support its right to negotiate an accommodation with the Arab world – and not be coerced into surrender to the Soviet Union and its satellites – is not a private matter between a journalist and his readers; it *does* involve the United Church.

The fact that his publication is used as a tribune of polemics, supporting one side only in the present Middle East conflict (to put it mildly), has created a feeling of misunderstanding between a great church and an important religious community in Canada. It cannot be disregarded or minimized by clever remarks made by a professional speaker who also happens to be the editor of a church newspaper.

I regret that Dr. Forrest, for whom I still have hopes of repentance in his rapport with our martyred people, does not cease his personal attacks upon clergymen of his denomination with whom he disagrees.

For example, I consider it very poor taste when he questions the integrity of churchmen who accept the hospitality of the State of Israel. Because of such visits, they are proclaimed bearers of false witness.

**

What is it that some resent in Dr. Forrest's propaganda? What is so clever, so misleading, so dangerous?

Without knowing it, Forrest fell into the trap of those who, during World War II, supported the cause of Hitler. Those unpaid agents, bigots, with prejudice against Jews, presented the Naxi threat to the world as a conflict between Jews and Germans. Everything, they said, would be fine; the free world could coexist with Hitler were it not for those intransigent Jews who create all the trouble.

Forrest now is using the United Church Observer which, he says, is sent to 300,000 members of the church, to present the Middle East conflict and its repercussions in Canada as one between Jews and non-Jews. Any Christian clergyman disagreeing with him is branded a paid agent of the Jewish conspiracy or, as he says in the language of neo-antisemitism, the "Zionists".

Thus in his magazine, when he publishes a statement rectifying slanders against Israel, it is merely in the form of reply from Jews.

Reading the United Church Observer's articles on the Middle East, one would believe all Christians are against Israel and its policy for securing its existence while those who disseminate "lies" about Arabs are "Zionists" and their paid servants.

To illustrate, Forrest never corrected editorially the allegation printed in the Observer that the Jews were behind the arson involving the Aqsa Mosque. The most monstrous canard against Israel concerning the incendiary act on the Holy Mount never was disputed; it was supported in the United Church publication.

In this manner, whether Forrest is aware of it or not, he has transformed the United Church Observer into an instrument of neo-antisemitic propaganda. In the best tradition of the last Soviet anti-Israeli campaign, the United Church Observer, under the editorship of this talented though misled writer, has become an organ sowing suspicion and hatred among two communities of faith: one owing allegiance to the United Church; the other, the Jewish community.

Readers of the United Church Observer are unaware that the Middle East conflict is not a Jewish issue at all. It is a problem of establishing Soviet influence in the heart of the world, the Mediterranean area.

**

Last week Dr. Forrest exploited his appearance before the special Senate Committee on mass media to insult the Canadian press and virtually blackmail them into printing anti-Israeli material. Newspapers showing bias against Israel have been praised. Those which are objective or support the cause of Israel, its right to establish peace as a sovereign state, have been termed partial and have been accused of taking the "Zionist" line. In short, those opposed to Israel are fine newspapers; but no one in Canada has the right to defend Israel.

Hence Canadian journalists who do not support the Arab terror encouraged by Moscow are pro-Zionists and are suppressing the truth. Forrest is impartial and has the monopoly of true journalism.

**

Where does it all lead? I regret to say that Dr. Forrest's propaganda and his exploitation of his position in a semiofficial church magazine, along with his continuous agitation in every possible manner and at every opportunity to question the reputation of clergymen and newspaper editors convinced of the righteousness of Israel's case, indirectly support neo-antisemitism. This neo-antisemitism is the newest threat to coexistence among people of all religions in every country including Canada. In countries where so-called anti-Zionism has become the instrument of a regime (Russia and Poland), it already has established antisemitic policy as the official practice of the state.

Poland has expelled its last Jews; the Soviet Union has now launched new shows remindful of Stalin's Doctors Plot.

In Iraq, Arabs and Jews are victims of this campaign.

**

However, all this must be kept from the reader of the United Church Observer.

Not one reader must know that close to a million Jews were forced to leave the Arab countries. No one must know that Arab governments confiscated all Jewish possessions in those countries. No one must know that Arab terrorists killed more Arabs than Jews. No one must know that Arabs of Jerusalem participated in the election of a new city administration of United Jerusalem; thus they rejected the politics of Nasser and the terror of a few against the many Arabs who hope for peace. No one must know that without Soviet pressure there would be peace in the Holy Land.

**

I daresay I am pro-Arab; Dr. Forrest is not. For I support the movement for bringing together the Arabs and Israelis for peace talks – and for peace in the Holy Land. The Arabs don't need Russian guns; they want bread, butter and human dignity. No Israeli will deny them that. Only foreign interventionists prevent it.

**

One of Dr. Forrest's favorite arguments in his dissemination of distrust and mutual suspicion among Jews and Christians in Canada is that some of us, Jewish editors, are forced to attack him without knowing what he stands for.

On television, on radio, he made an effort to ridicule my point of view when he told viewers and listeners that I had not read his magazine before publishing denunciations of the United Chruch Observer editorials. This is the truth – but not the whole truth.

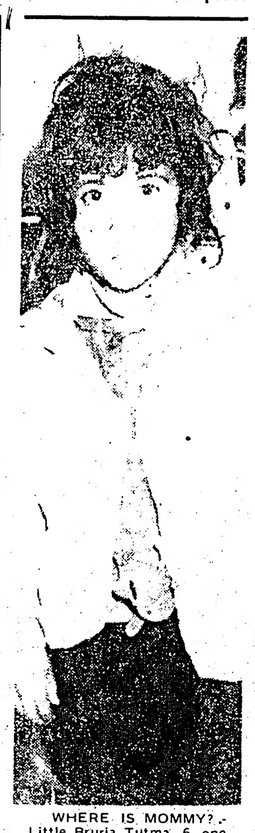
When we met, I showed him photosatic copies of his articles which, en passant, had been mailed to me by outraged Christians.

There never was an effort on the part of any Jewish organization or Israeli representative to influence us in undermining Forrest's position.

Once more, no one controls the policy of The Canadian Jewish News.

Moreover, it ill befits Dr. Forrest to continuously play the role of a scrapegoat, an innocent lamb, against whom all Zionists conspire.

He is neither innocent, naive nor the victim of any conspiracy. He willingly became the apostle of a propaganda-campaign which many Christians – and the majority of Canadian Christian clergymen – consider obnoxious and detrimental to the idea of coexistence.



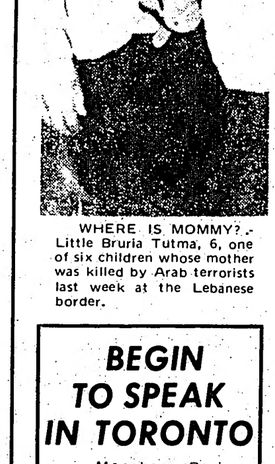
WHERE IS MOMMY? - Little Bruria Tutma, 6, one of six children whose mother was killed by Arab terrorists last week at the Lebanese border.

BEGIN TO SPEAK IN TORONTO

Menahem Begin, Minister without portfolio of the State of Israel, will be guest speaker on behalf of the 1970 United Jewish Appeal-Israel Special Fundata dinner Monday evening March 23rd, at Beth Tzedec Synagogue, under the auspices of the Allied Construction Industries Division of UJA-ISF.

Founder and still head of the Herut party and commander-in-chief Irgun Zvai Leumi in the battle against British rule, Begin is revered as one of Israel's great statesmen. His visit on this occasion is solely for the purpose of supporting the 1970 UJA-ISF campaign in reaching its vital goal of $9,200,000.

Admission to the dinner is by special invitation.



SPIRITUAL LEADER OF NEW WILLOWDALE CONGREGATION.- Rabbi Gold of B'nai Torah which observes its dedication weekend commencing this evening. (More, in Toronto Synagogue News column, page 2)

THE CANADIAN JEWISH NEWS
THE KEY TO THE MOST LUCRATIVE MARKET
NOW IN ITS ELEVENTH YEAR OF CONTINUOUS PUBLICATION
THE CANADIAN JEWISH NEWS
STILL IS THE ONLY JEWISH NEWSPAPER
IN ONTARIO AND QUEBEC
APPEARING 52 WEEKS A YEAR
NO OTHER JEWISH PUBLICATION IN MONTREAL OR TORONTO HAS THIS FREQUENCY

TORONTO SYNAGOGUES AND ORGANIZATIONS

DEDICATION

B'nai Torah Congregation of Willowdale celebrates the dedication of its new synagogue this weekend, March 13th through 15th. Guest speaker is Rabbi Joseph J. Gold of Worcester, Mass., spiritual leader of Shaarei Torah West, president of the local Mizrachi, vice president of the Massachusetts Council of Rabbis.

Cantor I. Hammerman of Shaarei Tefillah and Cantor Max Snyder will lead the Sabbath services.

Tonight a symposium will be held, moderated by Charles Bergson. Theme: Can Judaism Survive Outside Israel?

Tomorrow afternoon the Wednesday night Gemora class, conducted by Rabbi Sholom Gold, will do a Siyum of Tractate Taanis. Conclusion will be delivered by Rabbi Joseph Gold.

On Sunday afternoon 2:00 p.m., will take place the major event of the weekend: official dedication ceremonies. Jack Kahn, second vice president, is chairman of the proceedings. Program includes: a message from Albert Engel, president of the synagogue; greetings from John Booth, Controller of North York; greetings from Rabbi N. L. Rabinovitch, spiritual leader of Clanton Park Synagogue, on behalf of the Rabbinical Council of Ontario; dedication address by Rabbi Dr. Sholom Gold. The ceremonies will close with the unveiling of the cornerstone dedicated by Faye and Joseph Tanenbaum in memory of Estherelke and Abraham Sager.

The Dedication banquet will be held Sunday night in the synagogue's social hall. Dinner chairman is Miles Halberstadt. Guest speaker, Rabbi Shlomo Jakobovits, first spiritual leader of B'nai Torah and a former principal of Eitz Chaim Schools, now principal of Akiba Academy, Dallas, Texas.

Chairman of the dedication weekend is Miles Halberstadt; spiritual leader, Rabbi Dr. Sholom Gold.

ONEG SHABBAT

Beth Tikvah Synagogue will have an Oneg Shabbat tonight. Guest speaker will be Max Goody, a leader in the CZO. Topic: Modern Zionism.

The Beth Tikvah Choir will participate.

TO DELIVER SERMON

Rabbi Yosef Goldenthal of Ofakeem, Israel, now is in Toronto. As the guest of Rabbi Berglas, spiritual leader of Shaarei Tefillah Synagogue he will deliver the sermon tomorrow morning.

JOINT CELEBRATION

The Festival of Purim will be observed jointly by Temple Beth El and Temple Emanuel at the latter temple. The weekend will begin with services on Friday evening, March 20th. On Saturday morning a Havdala Service will be conducted by the youth groups of both temples under the direction of Rabbi A. Bielfeld. In the evening, a ball will take place.

On Sunday the children will enjoy a carnival. Proceeds of the day will be allocated to charities.

PANEL DISCUSSION

On Friday, March 27th, Temple Beth El will present a panel discussion: Is Anti-Zionism Primarily A Mask For Antisemitism? Moderator will be Mrs. Bernice Leipciger; panel, Murray Heifetz and David Schultz.

MEETING

* Adath Israel Seniors Club will have its next meeting, Tuesday afternoon, March 17th.

* Cantor A. Eliezer Kirshblum conducted the study session last night in the absence of Rabbi Schild who is in Israel. Topic: Maimonides' Mishneh Torah.

* The Rabbi's Circle, which takes place every Thursday evening, will be led by Rabbi Zalman Tanensapf in the absence of Rabbi Schild.

GUEST SPEAKER

Carl M. Gussin, instructor in anthropology, University of Wisconsin, will speak at the Brotherhood breakfast meeting, Sunday morning, March 29th. Topic: The Jewish Community of India.

HELD MEET

Shomrai Shaboth Brotherhood held a breakfast meeting last Sunday. Rabbi K. Weinberg, principal of Eitz Chaim Day School, spoke.

TO SPEAK

Rabbi Berglas, spiritual leader of Shaarei Tefillah, will be guest speaker at a Brotherhood breakfast meeting this coming Sunday.

BREAKFAST MEET

Brotherhood of B'nai Israel Beth David will tender a breakfast on Sunday, March 22nd, the day of Purim. Guest speakers: N. L. Sandler; M. Orenzoff.

KEYNOTE SPEAKERS

Dr. Stuart Rosenberg of Beth Tzedec and Dr. Burton Leiser, visiting professor in the Department of Religion, Sir George Williams University, will by keynote speakers of the fourth annual conference of the Northeast Region, National Federation of Jewish Men's Clubs, April 5th at the Shaar Hashomayim Synagogue in Westmount.

Theme of the conference: Meeting the Challenge of Jewish Survival.

COMMENCEMENT

Twenty teachers will receive diplomas at the tenth biennial graduation exercises of the Toronto Midrasha L'Morim (Jewish Teachers' Seminary), Sunday, March 29th, in the auditorium of Associated Hebrew Schools. Graduates are: for 1968 -- Ruby Applebaum; Sarah Bzowski; Victoria Ferraris; Chana Fraizinger; Zippora Harrari; Yona Hauer; Benjamin Levy; Ella Rygier; Sandra Roth; Susan Scyzoryk; Lorne Temes; Yonah Weitzner. For 1969: Dalia Alalouf; Ruchama Bestor Alter; Esther Benbassat; Rosie Birnbaum; Sarah Cogan; Meier Mishan; Eve Sonant; Nira Yarkoni.

Those receiving special certificates in Bible are: Irving Eisner, Mrs. Esther Gershony; Mrs. Shoshana Rotenberg. For Hebrew language and literature: Mrs. Esther Gold, principal of Adath Israel Congregational School; Mrs. Lily Kuther; Mrs. Ada Wise.

Recipients of awards in recognition of scholastic achievement are the following undergraduates: Cheva Twek ('73) and David Moses ('73), the Ida Lewis Siegel Awards; Irving Abramovitch ('72) and Bella Barouch ('70), the Jack Cohen Memorial Awards.

Midrasha was founded in 1953 and is cosponsored by the Board of Jewish Education and Canadian Jewish Congress.

ELECTED PRESIDENT.-Mr. Joseph Tanenbaum, well known Toronto industrialist and philanthropist, newly elected president of the Eitz Chaim Schools said that he will carry on in the tradition of his late father, Abraham Tanenbaum, who was president of Eitz Chaim Schools for many years. Other Officers elected were: Past President & Treasurer, Mr. Harry Korolnek, Co-Presidents, Mr. Harry P. Botnick and Mr. Chil Elbaum, Vice-Presidents, Mr. Abe Bleeman, Mr. Yitz Feldman, Mr. Phineas G. Kurtz, Mr. Lewis J.E. Moses, Mr. Marcus Nussbaum, Mr. Kurt Rothschild, Mr. Joseph Silver and Mr. Phil Schwartz, Honourary Presidents are Mr. I.M. Korolnek and Mr. Hershel Rubenstein, Honourary Vice-Presidents are Mr. Chas. Garfunkel, Mr. Sam Kerzner, Mr. Abraham Starkman and Mr. Samuel Wortsman.

MONTREAL NOTES

DOLLARD DES ORMEAUX HONORS STEVE ACRE.-The B'nai B'rith West Island Lodge, Congregation Beth Tikvah and Temple Rodeph Shalom will hold a Cocktail Reception and Dance to honor Steve Acre in support of the State of Israel Bond program, on Saturday April 4th at the Beth Tikvah Synagogue. Special Guest for the evening will be General Shmuel Eyal of the Israeli Manpower Division. Receptions preceding the event will be held March 28th and 31st at the homes of Mr. and Mrs. Arnon Miller and Mr. and Mrs. Fred Lewis.

Mr. Acre was born and educated in Baghdad, Iraq; served in the Israeli Air Force and in the Military Attache's office in Rangoon Burma. On a visit to Vancouver in 1957 *he met and married his wife and decided to make Montreal* his hometown. He is very active in Communal affairs, the founder-president of B'nai B'rith West End Lodge, a co-founder of the Sephardic School for Moroccan Children, and a potential candidate for the Dollard des Ormeaux Council. (Montreal).

BALL CHAIRMEN

Chairmen for the 11th annual ORT Fantasy Ball to be held at the Queen Elizabeth Hotel on Saturday, March 21st, are Mesdames Charles Brandman, Ernie Hockenstein, William Israel and Steven Levy. Committee members: Mesdames Allan L. Bernstein, Donald M. Walker, honorary ball chairmen; Mrs. Marvin Rosner and Mrs. Emil Lifson, sponsor host chairmen; Mrs. David C. Greenfield and Mrs. Edward O. Woolner, patrons chairmen; Mesdames Harry Gillman, Max Malewski and Harvey Silver, ticket chairmen; Mrs. Sonny Kirshner and Mrs. Paul Krychman, chairmen of decorations; Janet Brovender, after dinner reception; Mrs. Joshua Fink, chairman of art exhibit; Mrs. Simon Gulden, publicity chairman; Mrs. Jack Miller, hospitality; Mrs. Harry Stein treasurer. Also: Mesdames E. V. Ades, N. Barth, R. Eckhaus, J. Engel, B. Frankel, B. Hendler, D. Kessler, N. Kerdman, I. Orenstein, L. Segal, M. Silver, B. Silverman, J. Slomovic, C. Wolff, T. Zemel, committee at large; Mesdames Harry Abelson, A. Jefferson Ashmele, Sydney Engel, George Springer, advisors.

ANNIVERSARY

Hillel House on the McGill campus is observing its 25th anniversary.

Mount Royal Lodge financed the purchase of Hillel House in 1945. As time went by, other lodges and chapters of B'nai B'rith donated services, finances and special contributions.

Hillel was fully incorporated by Letters Patent on August 29, 1947, under the name of Hillel Foundation of Montreal Inc. In 1946 the Combined Jewish Appeal, now Allied Jewish Community Services, included the B. B. Hillel Foundation as one of its constituent groups.

To highlight this year's anniversary, B.B. is sponsoring a 25th anniversary reunion at the Hotel Bonaventure tomorrow evening.

NEW PROJECT

This summer Canadian Young Judaea, in conjunction with the Youth and Hechalutz Department of the Jewish Agency, is inaugurating a program in Israel to be known as Camp Bilium Israel. Jerusalem will be its main site and the center for all summer activities.

PRESENTS MUSICAL

Students and faculty members of Chomedey High School will present jointly the Scottish musical, Brigadoon, this coming Tuesday through Saturday evenings in the school auditorium.

CONVENTION

The second annual convention of the Federated Zionist Organization of Canada will take place from April 10th through 13th at the Queen Elizabeth Hotel.

Arieh L. Pincus, world chairman of the Jewish Agency Executive, will deliver the keynote address.

Henry Steinberg, Montreal, is the FZOC convention chairman; Hy Bessin, Ottawa, UIA convention chairman.

Bond program

MARCH 18th

Cocktail Reception for Jack Fried at the residence of Mr. and Mrs. Max Richler, Saint Laurent. Guest Speaker: Israeli Consul General Jacob Monbaz.

MARCH 28th

Congregation Zichron Kedoshim Dinner of Tribute for Mrs. Abraham (Marcia) Gurman, president of the Synagogue's Sisterhood. Guest Entertainer, George Jessel.

MARCH 28th

Congregation Beth El and Town Lodge, B'nai B'rith, Annual Dinner Dance at Beth El, TMR. Guest Entertainer; Joey Adams.

MARCH 29th

Shaare Zion Congregation Testimonial Dinner for Sam Cohen in the Synagogue Auditorium. Guest Entertainer; George Jessel.

HISTADRUT '70 AIDS THE NEEDY

Golden Jubilee 1920-1970

The Kupat Holim -- medical arm of the Histadrut in Israel, has issued some facts and figures which should convince the most hardened cynic of the vital role Histadrut is playing in the humane field of tending the sick and injured.

KUPAT HOLIM IN NUMBERS

72% of Israel's population are insured in Kupat Holim.

150,000 persons daily visit Kupat Holim.

16,000,000 visits are paid to Kupat Holim clinics and dispensaries annually.

31,000,000 prescriptions are provided to Kupat Holim members yearly.

53% of all health outlay in Israel derives from Kupat Holim.

KUPAT HOLIM STAFF

2,700 physicians and dentists.
4,500 nurses.
1,800 other medical workers.
9,000 Total medical personnel
2,200 clerks and technicians
3,200 maintenance workers, etc.
5,400 Non-medical personnel
14,400 Total staff.

KUPAT HOLIM INSTITUTIONS

14 major hospitals
3,400 hospital beds
1,036 clinics and dispensaries
15 convalescent homes
240 pharmacies
180 mother and child welfare stations
13 nurses schools
3 research institutes
50 physio-therapy institutions
35 X-Ray stations

PRESENT OBJECTIVE OF KUPAT HOLIM

1) Development of new and up-to-date methods based on scientific developments.

2) Increased conveniences for insured members coming for treatment.

3) More medical services in villages and border regions.

4) Fuller treatment and care of patients suffering from chronic diseases.

5) Preparing a manpower reserve for all branches of Kupat Holim activities.

6) Constant improvements in the medical standards of Kupat Holim.

7) Establishment of new medical institutions and renewal of old ones.

8) Long-term solution for financial problems.

The aforegoing indicates the important part Kupat Holim is playing in maintaining the health and welfare of the vast majority of Israel's citizens. Imagine Israel without this medical program and you can visualize the plight of a nation bereft of low cost health care.

While the figures quoted above are impressive, the needs of Kupat Holim in terms of new and expanded facilities are overwhelming -- Government cannot lend a hand as every cent it derives is used for the defense of the nation. Funds must be found whenever possible to carry on and enlarge the medical institutions which serve 7 out of every 10 citizens of Israel.

Below are a few examples of how you, if you wish, can do something practical for the health of your brothers and sisters in the Jewish State.

The following are a few examples:

IN THE NEGEV REGION

1) There is urgent need for an 8 room clinic in Shdoroth, a settlement of 2,000 people at a cost to the sponsor of. . .$25,000.00.

2) Kiryat Gat -- A special medical centre for specialists doctors to contain 30 rooms to house 8 doctors and 10 nurses. Will serve 18,000 to 20,000 people of Kiryat Gat and all neighbouring villages. Sponsor's share $125,000.00.

3) Central Pharmacy -- Supply department for the Negev in Bersheva, 800 square meters, 18 pharmacists. This department to supply drugs and instruments to all Negev clinics and Beersheva Negev Regional Hospital.
Sponsors share. . .$100,000.00

HAIFA REGION

4) Romema Clinic -- Contains 6 rooms, 1 general practitioner, 2 nurses to serve 1,500 people. Sponsors share. . .$25,000.00

5) Kiryat Motzkin Clinic -- 14 rooms. Sponsors share. . .$75,000.00.

TEL AVIV REGION

6) Hatkuma Clinic -- to be located in Jaffa -- Jerusalem Blvd. To serve 6,000 people, 12 rooms, 4 general practitioners, 2 pediatricians, 5 nurses. Sponsors share. . .$50,000.00.

JERUSALEM REGION

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These are but a few examples of what must be built. Perhaps you who read this column would like more information on how you can share the burden of health-care in Israel.

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Eban, Allon assess tour

NO PEACE WITHOUT NEGOTIATIONS

Deputy Premier Yigal Allon arriving at Heathrow airport last week for talks with Prime Minister Wilson

London, (JCNS) -- Mr. Abba Eban, the Israeli Foreign Minister, and Mr. Yigal Allon the Deputy Premier and Education Minister, had a series of talks with British leaders in London last month described as formally private and partly coincidental. They took place against the background of complete deadlock in the four-Power talks in New York and the further violence extension of Arab terrorism to non-Israeli civil aircraft. The latter placed a further strain on Israel's relations with Britain, clearly reflected in the letter which Mr. Aharon Remez, the Israeli Ambassador, addressed to the Foreign Secretary and made public last week.

The failure of the British Government to condemn specifically the perpetrators of the outrage, as distinct from a general condemnation of acts of violence, rankled with the Israelis.

But, of course, there were other strains on the Anglo-Israeli relationship, some dating back to the British attitude to, and in, the four-Power talks, others resulting from the British refusal to supply Chieftain tanks to Israel while offering them to (pre-revolutionary) Libya. This was seen by the Israelis both as a flagrant submission to Arab pressure and complete disregard for Israel's vital interest in maintaining a balance of military strength as the safest precaution against another war.

The impression now is that the British zeal for a four-Power solution to the Arab-Israeli conflicts has somewhat weakened. As Mr. Eban said: "I think that even the British are now much less optimistic than they sued to be about the outcome of the Great Power talks." It also seems that another Israeli fear -- and criticism -- has now been allayed. This was that in their eagerness for agreement, the British might try to play "the honest broker" between the Americans and Russians, thus adding to the pressure for further American concessions in the four-Power talks -- at Israel's expense.

"I was pleased to be able to tell the Foreign Secretary during our last meeting," Mr. Eban said, "that I have noticed that in the past weeks the British attitude in the four-Power talks has become calmer, more realistic and less over-zealous than we thought it to have been. I also acknowledged the fact that the British have come to realize that the problem is not one of semantics but is basic, namely, whether there is an Arab Government which combined both the will and the capacity to negotiate with Israel.

"In the absence of such a combination, the multiplication of documents and 'plans' tends to confuse rather than clarify the issues. Unlike the other three Great Powers, the British -- wisely -- did not produce any plan of their own".

In London, as in the other European capitals he has visited, Mr. Eban found "a general feeling of unhappiness because of the total lack of movement towards peace in the Middle East" and pressure for Israeli "peace initiatives", which he had to resist.

"Now that our prediction that the two- and four-Power talks would lead nowhere is proving correct, the question I was asked in every capital I visited was: where do we go from here? Several Foreign Ministers asked me whether our advice amounted to doing nothing.

"I think I surprised some of them by saying that while I do not advocate inaction as a philosophy of life or politics, I nevertheless take the view that in the present deadlock created by Soviet and Arab intransigence there is, indeed, some merit in sitting tight and challenging the other side to make a move.

"If we look at the record of Soviet-American dialogue on the Arab-Israeli conflict, we see that it was the U.S. alone which has made all the moves. In fact they moved, in our opinion, much too far in the effort to obtain Soviet agreement.

"But it is quite clear that the Russians either stood quiet still or even moved further backwards every time the Americans tried to advance nearer to the Egyptian-Russian position. There is, therefore, merit in the recent statement by President Nixon that the U.S. had nothing more to offer and that it was high time that the Soviet Union made some move in return.

"I think it would be wise for British and France to adopt the same attitude by proclaiming that the onus of any peace initiative in the East-West dialogue lies on the Soviet Union".

Israel's Foreign Minister also made it clear that the time had come for some peace initiative not by Israel but by the Arabs. Hitherto it was Israel that had made all the offers and it was the Arabs who had said all the "noes", he argued in London (as elsewhere).

"Since the Six-Day War we have suggested negotiations without prior conditions -- the Arabs said no. We offered them to undertake together work on a peace treaty -- the Arabs said no. We stated our willingness to negotiate under the auspices of Mr. Jarring -- the Arabs said no. We offered the Rhodes procedure for an Arab-Israeli conference -- they said no.

"We made it clear that the international boundary and a final territorial settlement are open to discussion and negotiation -- the Arabs said no. We suggested the holding of an international conference to solve the urgent refugee problem -- the Arabs said no. We have tried through other media, including Palestinian leaders and friendly Foreign Ministers who, from time to time, visit both Cairo and Jerusalem, to open some kind of communication -- but again the Arabs said no. We urged the restoration of the cease-fire, denounced by President Nasser, to create some climate of de-escalation as a prelude to a more helpful atmosphere for peace -- and yet again the Arabs said no.

"We declared publicly and privately that all matters mentioned in the Security Council resolution of November, 1967, be discussed in negotiations between us -- and again the Arabs said no, putting up instead the grotesque idea of the resolution implementing itself by some remote control procedure without any negotiations." On the question of Arab-Israeli negotiations, Mr. Eban found that the British position was still "far less explicit than the American" and he pressed the view that it was time that the British Government told Arab leaders quite firmly that without negotiations with Israel, "nothing will move."

A more recent area of disagreement concerns the military balance between Israel and the Arabs in relation to the Chieftain tanks. Mr. Eban voiced once again Israel's concern whether the Chieftains, refused to Israel, would be supplied to Libya.

"The fact that the decision not to supply the Chieftains to us was made not on the merits of the case but under Arab pressure", he said, "is of great political and psychological significance, quite apart from the substantive issue involved. We think that the British Government should be less inhibited on so vital a matter as the preservation of the military balance."

REBBE COMPLETES SEFER TORAH BEGUN BY PREDECESSOR. The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, placing a crown on a Sefer Torah completed just minutes before. Writing of this scroll began in 1942 by The Rebbe's predecessor and father-in-law, Rabbi Joseph I. Schneersohn. Several weeks ago, twenty eight years later, in commemorating twenty years of leadership of the world wide movement, the Rebbe ordered its completion, which took place in a dramatic ceremony at the Lubavitch Center in New York. Upon open invitation by the Rebbe more than 200,000 Jews from all parts of the world registered their names -- in accordance with an old Jewish custom -- as participants in the Mitzvah of writing the Sefer Torah.

THE REBBE

BY C. SHARONNE

The New York Times, the Chicago Tribune, Time Magazine and the national Catholic monthly Jubilee, these among scores of other publications have carried full-length articles about him.

Practically every Israeli daily has featured evaluations and appreciations of his life and work to date. Many of these articles are headed simply, The Rebbe, and instinctively every one knows who it is about.

There are numerous rabbis, many deans of Yeshivoth, and a good number of famed Hassidic leaders. But when speaking of The Rebbe all know its probably about the Lubavitcher Rebbe. For Rabbi Menachem Mendel Schneerson of Lubavitch is universally acclaimed by all as the virtual head and most important Jewish religious leader of this generation.

His following is not centered around one congregation of Yeshivah. It is not limited to the quarter million or so Lubavitcher Chassidim. Among those who seriously consider his pronouncements and seek his counsel, one finds religious and political leaders of all persuasions within the Jewish fold, men from all walks of life, be they scientists, academics, professionals, businessmen or laborers.

Lubavitch rejects divisions among Jews, recognizing but the halachic definition of 'who is a Jew'. This is its sole criterion, colloquial distinctions as orthodox and reform are regarded as artificial, meaningless and non-real.

Lubavitch Hassidism began two centuries ago. The incumbent Rebbe is its seventh leader. The first was the famous Shneur Zalman of Liadi, author of a halachic standard-work and profound philosophical-psychological tracts. The Schneerson dynasty provided some of the most illustrious leaders of East European Jewry, each one duly recognized in his and successive generations. But none of them attained in his time such universal acclaim and importance as the present Rebbe.

There is hardly a Jewish settlement throughout the world where one cannot find some Lubavitch influence. If there is no Lubavitch institution or religious functionary in constant residence, that place is at least sure to be visited periodically by the Rebbe's emissaries to guide religious activities or provide for religious needs. The late Rabbi Joseph Cahaneman, who travelled all over the globe for the famous Ponivez Yeshivah he founded in Israel, once said that wherever he goes he is sure to find two things: Coca Cola and Lubavitch.

Recently Lubavitch was prominently in the news for reaching a historic milestone. The Jewish world celebrated the twentieth anniversary of the Rebbe's ascent to leadership. Thousands of followers and admirers from all continents converged on Lubavitch headquarters in Brooklyn. The anniversary coincided with the twentieth Yahrtzeit of his predecessor and father-in-law, Rabbi Joseph Yitzchak Schneersohn. The latter had become a living legend for his self-sacrificing efforts for Torah and Judaism behind the Iron Curtain, and caused a revolution in Jewish America as founder and guiding spirit of a network of day schools and other educational institutions.

Shneur Zalman Shazar, the President of the State of Israel, himself an ardent follower of the Rebbe, sent a personal representative to the anniversary celebration. Other Israeli political, religious and lay leaders also partook in the event. The Israeli press carried special features to mark the occasion.

The Reebe, though never having been there yet, is one of the most popular figures in Israel, beloved by religious and non-religious circles alike. There is hardly an Israeli official, political or military, who does not visit the Rebbe when in New York. In turn, there is hardly a facet affecting the social, political and military life in Israel unknown to the Rebbe and for which he shows concern. Some diplomats and military men are known to have travelled to New York for the sole purpose of consulting the Rebbe and have been closeted with him in his room for long hours of discussions.

Rabbi Schneerson was born in Russia in 1902. His father, Rabbi Levi Yitzchak, a renowned Talmudic scholar and Kabbalist was Chief-Rabbi of Yekatranislav and a close associate of his cousin, the then Lubavitcher Rebbe, R. Sholom Dovber. It was mainly under his father's tutelage that the Rebbe himself grew to become the acclaimed authority in all realms of Jewish knowledge.

In 1923 he met R. Joseph Yitzchak for the first time, and in 1929, after leaving Russia, he married his daughter. Subsequently he pursued secular studies as well, graduating from the University of Berlin and the Sorbonne in Paris, as an accomplished scholar in mathematics and the natural sciences. This interest remained with him and scientists coming to see him are amazed to find him fully up to date with the latest theories and developments, including nuclear physics and space-travel. Quite frequently he draws on his scientific knowledge to draw analogies or empirical support for his pronouncements or to impress certain points of his teachings.

Since coming to America in 1941 he has busied himself principally with the wider educational efforts of Lubavich and its multi-lingual publications, which reflect his own knowledge of some dozen languages. A prolific author, the number-our response he published on Halachic matters and in reply to queries about Hassidic and Kabbalistic theories and practises, along with the copious glossary notes he appends to his editions of earlier Halachic and Hassidic texts, offered the world the first glimpse of his unique, all-comprehensive scholarship.

Upon the demise of his father-in-law in 1950, R. Menachem Mendel assumed the leadership of Lubavitch. During the past two decades he has succeeded in founding new institutions of learning and social welfare on continents and in countries, where the words Rebbe and Haddis were abstract terms.

Hundreds of his disciples and followers were inspired and sent by him to move to Jewish communities to establish contact with the Jewish masses, and help the needy and alienated to find their way back to their heritage. Thus ten years before the Kennedy era, the Rebbe innovated a Jewish Peace Corps. Battalions of men and women, young and old, were organized to build active forces for spreading and strengthening the spirit and observance of Torah.

In a world rent with tension and frustration, aimlessness and disenchantment, the Rebbe has made Lubavitch the anchor, the pillar of light and hope with which the straying and deprived, can identify themselves. Lubavitch has become a haven providing a tower to be scaled, and a challenge to be mustered by the faithful seeker and scholar searching for an applicable meaningfulness and rationale.

One need not be a Lubavitcher to pray that the Rebbe may be granted many more healthy years of leadership. With a man like that in our midst Israel is not orphaned and we may yet expect in our days a true and all-pervading renaissance of ancient, timeless Israel.

Before and during the critical days of the Six-Day War the Rebbe encouraged and inspired the population of Israel in legendary fashion. The Israeli press reported that this caused some batallions to go into battle with their tanks and armoured vehicles adorned with posters proclaiming the words which suitably end this appreciation: kol hakavod leadmur milubavitch - all honor and respect to the Lubavitcher Rebbe!

Public opinion aroused by insult of Telegram editor

BY A CJN REPORTER

The sneaky attack by Rev. A. C. Forrest against Telegram editorial writer Reuben Slonim convinced many that the editor of the United Church Observer has chosen the path of all who would undermine coexistence among Canadians of all religions.

Addressing the Senate Committee on Mass Media last week, Dr. Forrest questioned the impartiality of the Telegram. As one of the reasons, he mentioned the fact that a rabbi, Reuben Slonim, is an editorial writer for this paper.

It is recalled that Dr. Forrest had been complaining he had problems publishing articles in Canadian newspapers. The question now raised is whether he believes that only Protestants ministers have the necessary training for editorial comment while those ordained as rabbis should be kept out of newspapers.

Also interesting was the fact that for the first time last week the Globe and Mail, praised by Forrest as an impartial newspaper, had to eat crow.

The Globe featured an article about Israeli attacks on a hospital in the Suez area. A few days later Rober Duffy, its correspondent, left Cairo and, in a front page story, corrected this calumny. Duffy, in a dispatch from Nicosia, Cyprus, stated that the buildings, marked as hospitals by Egyptians, "bristle with guns." Also, "it was stuffed with ammunitions."

Duffy was unable to report the facts, he says, because of Egyptian censorship which often rewrites copy.

FATAH THREATS IN FRANCE

Paris (JCNS) -- Threats of explosions and death if a planned Israel Week takes place in Montpellier, southern France, have been made to the community there by a self-styled "Al Fatah group". Jewish students have set up self-defense groups to guard Jewish homes and institutions.

In Marseilles a few weeks ago, windows were broken by twenty masked, self-styled "Al Fatah members, at a hotel where a Jewish society dance was due to take place.

At Aix-en-Provence, "Hitler was right", Death to Jews" and other such slogans have been daubed at the university.

VIENNA HOSTS FAIR

Vienna is the locale this month of a spring trade fair in which 2,890 Austrian exhibitors are participating. Foreign participation amounts to 2,251 firms. The Federal Republic of Germany heads the list with 1,081 firms.

The following countries also are represented: Great Britain with a representation of 239 firms; Switzerland, 178; Italy, 149; France, 144; United States, 136; Denmark, 66; Sweden, 56; Netherlands, 53; Japan, 29; Belgium, 23; Norway, 18; Finland, 16.

Firms from Argintina, Australia, Canada, Hong Kong, Ireland, Israel, Lichtenstein, Morocco, Pakistan, Paraguay, San Marino and Spain are taking part. East European countries are represented by enterprises from Bulgaria; Czechoslovakia, German Democratic Republic, Roumania, USSR, Yugoslavia.

The autumn trade fair will take place from September 6th through 13th.

CAMP EXPANDS

Camp Agudah recently announced the purchase of an additional 450 acres of land to compliment its existing campsite in Port Carling. This acquisition gives Camp complete privacy and the possibility of scheduling overnite trips right in its own property. In addition new playing fields, new parking areas, new cabins and enlarged dining area are being prepared for this coming season. Rabbi Hiller Sittner of Baltimore, Maryland, a highly qualified and experienced camp administrator has been engaged as Head Counsellor. The first period will commence on June 28th and an excellent staff is expected to be on hand to greet the campers.

20th year

Camp Biluim Canada, the original national leadership training institute of Canadian Young Judaea, will be in operation this summer for the 20th successive season, at Huntsville, Ontario. The camp offers an intensive program based on the relevancy of Judaism and Zionism to modern Jewish youth. Stressed are Jewish and Israeli culture through song, dance, drama, arts and crafts, conversational Hebrew, discussions and debates. Also, scouting, hikes, sports, swimming, games, evening programs.

ISRAEL TOURISM RISES

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MAIN EDITORIAL AND BUSINESS OFFICES:
3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895
MONTREAL OFFICE: 6338 Victoria Avenue, Montreal (252), Que. Telephone: 739-3630
M.J. NURENBERGER Editor and Publisher
DOROTHY C. NURENBERGER Associate Editor
ELI OVADYA, General Manager
VOL. XI; NO. 11 582
Subscriptions $5.00 per year, $12 - 3 years; U.S.A. $7.50 per year, $18.00 - 3 years; All other countries $10 per year, $24 - 3 years.
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HEBREW CALENDAR
The 5th day of Adar II 5730
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Anti—Hate Bill

NEW ERA

The unanimous endorsement of the federal government's bill — against dissemination of hatred — by the Justice committee and its imminent presentation to the House of Commons for ultimate approval initiate a new era. The passing of this legislation will be recorded by future historians of Canada as important as the Bill of Rights and similar initiatives by Canadian governments to secure democracy and promote coexistence among citizens of all creeds and every ethnic descent.

The meaning of this bill, in essence, is: all those who come here from the four corners of the earth to begin a new life in the New World should leave behind them all prejudices and quarrels of the Old Continents.

In brief, it means: propagandists and rabblerousers, whose teachings of hatred and intolerance are promoted by foreign interests, have no place here in this new society all of us must create together.

The Anti-Hate Bill, as it is called, consists of amendments to the Criminal Code that make illegal the advocacy or promotion of genocide. It bans all expressions of incitement to and dissemination of hatred aimed at any group singled out because of color, race, ethnic descent or religious allegiance. It makes it criminal to do so through the media — press, radio, television — or through the telephone system and by speechmaking.

The provision concerning hate propaganda entails a maximum penalty of two years; the genocide paragraphs provide for a maximum penalty of five years in jail.

It is almost certain that the bill will be approved before the Easter recess, and will then be returned to the Senate where it has already been passed.

Those who had originally opposed passage of the bill did not vote against it, which indicates unanimous support for this important legislation consolidating unity among Canadians.

There was a time, during the post-World War II years, when many thought the danger of Nazi-racist propaganda was over. Unfortunately powerful elements including one of the Big Powers, are supporting hatemongers active on our continent. Hitler's racist experts have become welcome guests in Cairo, Damascus and Algiers. In Eastern Europe, where only the semantics have changed, Moscow leads a new campaign against Jews: the hated Jew has become the hated Zionist; but the venom remains.

Thus Canada is imposing a quarantine against the import of bacteria.

To all who supported such a move by the Canadian government, including The Canadian Jewish News, which suggested it first ten years ago, it is a satisfaction to behold this progress of our society, determined to defend itself against the destruction of the best social order yet devised by man.

LEAVE IT TO ME, I HAVE EXPERIENCE WITH AIRPLANES AND ENLIGHTENED PUBLIC OPINION.

Opinions

BY DR. LOWELL E. BELLIN

MISGUIDED JEWS

The title proclaims the melancholoy condition of American Judaism and of the proponents of what is generally considered normative American Judaism, namely the Rabbis and the Jewish educators, are on the defensive, and the milksop Judaism they advocate stands intimidated.

Inventory of intimidations

Judaism stands intimidated lest it be called authoritarian.

Democratic freedom is allegedly the antithesis of control. As a result, Judaism is defensive about its "Thou shalt nots." Instead, the more popular phrase is "Let's talk it over," or, more Biblically, "Come, let us reason together."
us reason together."

Judaism stands intimidated lest it be called simplistic.

If rabbis dare structure their analysis of human behavior in traditionally moral terms, their comments evoke the disdain of educated Jews. The secularist sophisticate classifies rabbincial declarations at best as the pious mouthings of innocuous fools, or, at worst, as the vicious banalities of moral Gothics.

Judaism stands intimidated lest it be deemed absurd.

After all, this is the space age, with pulsars beamed at us from distant galaxies. A Russian cosmonaut has brought back the disconcerting news that while in orbit he saw no existence of G-d. What, then, ask some Jews, especially "the emancipated", is the relevance of all the "baggage" of ethnicity, culture, ethics, legend, plus the Bible (which to them is of doubtful historicity) that makes up this enterprise called Judaism?

Judaism stands intimidated by the advances of technology, of physics, of chemistry, of biology.

"Don't birth control pills render premarital chastity obsolete?" asks our Jewish undergraduate. If we can alter human genes, who needs be concerned about the soul? And so genetic engineering replaces theologic speculation.

Judaism stands intimidated by the latest brand of humanistic romanticism.

Each decade or two proclaims a new class as the bearers of materialistic, if not spiritual salvation. For H. G. Wells at the turn of the century, it was the engineers and technocrats. In the 1930's it was the proletariat. In the 1950's it was the Negro. In the early 1960's it was the Black. At present it is the unkempt college student -- often Jewish, lacking manners and with a beginner's grasp of history -- who has identified the fundamental problem of our time as the hypocrisy of humans over thirty.

Judaism stands intimidated by self-denigration.

We are appalled by our own warts and blemishes. Our Jewish humor is not even healthy any longer. The laughter evoked by a Lenny Bruce or a Kicky Katz is pungent with the reek of self-contempt. Thus, we are overripe for the savage attacks of youth because we have already adjudged ourselves guilty beyond redemption and meekly await sentence by our moral betters from the campuses of America.

Judaism stands intimidated by an intelligence that has been qualified within the Groves of the Academy.

For high I.Q.'s and high academic grades quite devastate us. How these correlate or do not correlate with moral literacy eludes our analysis. Hence, the recent intellectual "cop-outs" by more than one Hillel rabbi on some of the campuses -- and some of the synagogues -- with this revealing remark: "After all, these are our best Jewish students who are doing and saying these things." Query: Best in what sense?

Judaism stands intimidated by today's fashion of keeping one's cool.

If self-righteous Jewish secularists accuse with a stridency that in a simpler age would have been deemed cheeky and obnoxious, we are conditioned not to react; allegedly for (a) strategic reasons; (b) out of concern for civil liberties; or (c) to give everyone time for considered reflection.

I sometimes wonder how much of our self-control emanates from our terror that indignant response on our part might be misconstrued as a trifle vulgar and perhaps even Semitic.

Judaism stands intimidated by the terminological structuring of the world by sociologists and psychologists.

And so we find rabbis saying "social maladjustment" when they probably mean "sin," or "id" when they probably mean yetzer harah, (evil inclination), or "superego" when they probably mean "conscience." In messing around with such terminology, they debase the language; they botch up their thoughts; they constrain their own expertise.

Judaism stands intimidated by the demands of some Jews that the synagogue's activities be devoted exclusively to translating religious ethics into immediate social legislation. And so tikun olam, i.e., the Jewish version of the social gospel, ironically becomes a respectable form of retreat from even minimal preoccupation with individual morality.

I would like to deal briefly with a contiguous subject of intimidation that is rarely mentioned in the pulpit for reasons that should be obvious to the politically astute. I shall discuss how many of our so called Jewish organizations are in effect sabotaging the Jewish community.

The secular organization

The American Jewish community is blessed (some would say afflicted) with a smorgasbord of organizations. There is earnest talk by the spokesmen that these organizations complement each other's functions. This is mere cant. Anyone who has immersed himself in Jewish affairs must concede that in actuality these organizations compete as in a market place, often covertly, at times savagely, but all year round, particularly during Federation allocation of funds, for the energies and the resources of the community. The priorities of objectives of each of these Jewish organizations differ enormously from one another. It offends logic to believe that all the priorities are equally important. Yet, the Jewish laity has swallowed the notion that the Jewish Center, the American Jewish Congress, the local synagogue, B'nai B'rith, Brandeis University, the local Hebrew School, the Zionist Organization of America, the local Jewish hospital, the Hebrew University, the Home for the Aged, etc., etc. -- each possesses a kind of Jewish equivalency. The important thing, after all, is to be active in something. "Busyness," not contemplation, is the Jewish style. To establish a public priority of Jewish Community objectives would be almost blasphemous -- bad form -- and most important would hurt the feelings of the Big Givers.

The key thesis of mine is that these organizations have sold many of us a lot of old-fashioned snake oil. The snake oil may seem to be flavored with Mama's tasty chicken soup, but it is snake oil all the same. I would submit that much of this frenetic "Jewish" activity not only fails to be particularistically Jewish, but is objectively subversive in that it recklessly squanders our talents and monies and dissipates our support of activities that are truly indispensable to Judaism, Jewish life and Jewish survival.

Now, really, what is the harm of all this? Where has community domination by secular organizations and their minions of secularistic workers been hurtful?

On what basis 'Jewish philanthropy ?'

Consider Federation.

Each year Federation determines how money is to be allocated. Federation thereby writes into its Book of Life which organizations shall flourish, which organizations shall wither, which organizations shall perish before the next Annual Drive. I publicly confess of nausea as I review in community after community the priorities and expenditures that each local Federation has established.

In one community, Jewish hospitals received a lion's share of the funds. What categorizes the hospitals as specifically Jewish? The medical staff? Jewish doctors in America are ubiquitous. The food? The food is not kosher. As I heard one advocate for Jewish hospitals point out once, we don't serve kosher foods to our patients: (a) because it is more expensive and (b) because we don't want to offend our non-Jewish patients. At one internationally famous Jewish hospital, only twenty percent of the Jewish children born there have a Bris. The Jewish pediatricians on the staff customarily persuade the mothers to have a routine surgical circumcision for medical reasons as soon as possible after birth and eschew the religious ceremony. At one very important Jewish hospital it is difficult to impossible for a Jewish Sabbath observer to get a job because no arrangements are made for the worker to go home Friday before sunset, even if the worker is prepared to make up the time on Sunday. Now, I ask, on what basis do "Jewish" hospitals absorb Jewish philanthropy?

In one community, Anti-Defamation League activities received many times the

(cont. on page 6)

EXCLUSIVE JCNS REPORT FROM JERUSALEM

JORDAN

by Atallah Mansour, Israeli- Arab journalist

If one were prone to take the broadcasts emanating from Jordan at their face value it would appear that the situation has been restored to what it was before the recent bloody flare-up in Amman. "Unity and cooperation" are once again the key words of the propagandists - government and guerrilla - as if nothing had happened.

But visitors to Amman recently returned to Jerusalem tell a different story. A shattered pane of glass, they say, can be patched up but it can never be put back into its original condition. Both sides, they report, are still in a state of alert. The days when Hussein ruled as an absolute monarch are gone for ever. The Jordanians may try again to assert their authority over the guerrillas but their chances of doing so successfully are slimmer than ever before.

And yet despite widespread rumours that the king is seriously considering abdication it is highly unlikely that he will take so drastic a step. In the first place he cannot be certain that his brother Prince Hussan, the Crown Prince, will automatically succeed him. (The King's son, Abdullah, was bypassed because his mother, Princess Muna, is British.) The loyalty of the Jordanians is to the king personally rather than to the monarchy and the moment he resigns their fealty would probably cease.

Nor will the king's relatives and the other beneficiaries of the throne encourage him to abdicate so long as they can hold on to the reins of power and the not inconsiderable perquisites that go with it.

Secondly, it is very doubtful whether Yasir Arafat or his colleagues in El Fatah and the other Palestinian organizations are seriously interested in taking over Jordan -- even if they could change its name forthwith to "Palestine". According to knowledgeable observers an accession to power by the guerrillas would almost certainly bring with it a violent the numerous factions of Palestinians.

No less real is the fear that if the Jordanian monarchy were superseded by a "popular republic" it would mean an end to the vital flow of economic and military aid from Saudi Arabia, Kuwait and the other oil sheikhdoms.

Then, too, the Palestinians have no way of knowing that upon taking over they will not be faced with the possibility of armed clashes between the contending forces of the several Arab States that are now based in Jordan: the Syrians will certainly favour their proteges among the Palestinians, the Zaika, while the Iraqis no doubt will put forth the claims of their pet organisation, the Popular Arab Front.

Under the hypothetical circumstances, it is inconceivable that the Egyptians would not intervene in favour of the Nasserists within El Fatah and the Popular Front for the Liberation of Palestine. Moreover, direct Egyptian involvement could well result in counter-intervention by the Saudis and Pakistanis stationed in Jordan in an attempt to restore the deposed monarch.

Still another factor that the Palestinians cannot afford to ignore is that even if out of the fratricidal strife a popular republic were to emerge in Jordan they could well be faced with the loss of support from their sympathisers abroad, who see the Palestinians as a people uprooted and without a homeland.

They would then be considered to have "joined" the family of nations and would be expected as a sovereign State to fulfil its obligations under international law to live in peace with its neighbors, including Israel, and to reach agreement with her on the delineation of borders. Similarly they would be called upon as a State to solve the refugee problem by settling them in "Palestine" even if that Palestine was situated on the eastern side of Jordan.

In short, the experts maintain, no real danger confronts Hussein's continued survival as ruler of Jordan. And the reason does not lie in his military strength. By a strange twist of circumstances Hussein's most intractable foes have been converted into his staunchest defenders.

On the other hand the leaders of the Palestinians know full well that the king will not allow himself to be beholden to them for any length of time and that he is liable at any time in the future to force another showdown between his forces and theirs. At the moment, however, despite the gloomy long-range forecasts, the throne is reasonably secure -- provided that is that Hussein does not become the victim of an assassin's bullet. And what insurance company in the world would offer an iron-clad guarantee that such an eventuality will never come to fruition?

ASK THE RABBI

A JCNS featurette

Q. Why do three men (a mezuman) make up a quorum for Grace after meals, as against ten for other acts of worship? What does the word mean?

A. It is only the special prayers of sanctification such as Kaddish and Kedusha which require a minyan of ten. The word mezuman comes from a root meaning "to summon', i.e., others to say Grace after meals (see Singer's Prayer Book, pp. 376-77). Since the idea behind the institution is for one person to call on others to recite the Grace with him, at least three persons are required. The Mishna (Berakot 7, 3) does, however, rule that when ten men are present the words "our God" are added to "We will bless". A verse quoted in connection with the practice is: "O magnify the Lord with me, and let us exalt His name together" (Psalms 34, 4).

A mystical interpretation of the rite is given in the Zohar (III, 186b) that when a man sits at his table both the Shechina (the Divine Presence) and the "other side" (the demonic forces) are present. By inviting the company to say Grace with him the "other side" is declared to be uninvited to share in the blessing. By demythologizing, the idea which emerges from the passage is that God is thanked for the meal which has been enjoyed and thus even the physical appetites have been redeemed from grossness to serve the holy.

Q. May one watch TV on Sabbath?

A. Most Orthodox rabbis today would rule that it is not permitted to switch on the TV set on Sabbath. But what if it were switched on before Sabbath? The question then is whether watching TV offends against the principle which forbids week-day pursuits. The Shulchan Aruch (Orach Chayim 307, 17) quotes two opinions on whether it is permitted, for instance, to study on the Sabbath other works than the Torah. The question of watching TV on Sabbath depends on whether this is compatible with the Sabbath spirit and obviously must be left to individual judgement and the type of programme.

KEEP SMILING

USUAL REMARK

A little boy heard an announcement on the radio and rushed into the kitchen where his mother was preparing dinner.

"Mama -- Mama! Can I go out and watch the eclipse?"

"All right," she answered, "but don't get too close!"

AGAINST CUSTOM

Korn borrowed a thousand dollars from his friend Kahn, promising to repay him in a week. And he did, much to Kahn's surprise. A few days later, again needing funds, he borrowed another thousand, agreeing to pay it back within a week. Once more he kept his word.

Not long after, Korn asked for another thousand, but this time Kahn refused.

"Enough is enough!" he cried. "Twice already you fooled me -- three times is asking too much!"

BASIC RULE

A Yiddishe Papa took his small son to the public baths for the first time. Following his father's instructions, the boy jumped into the cold pool and in a moment began to shiver, his teeth chattering like castenets and his lips blue. "Oy, Papa, Oy!" he wailed.

The father then led his son to the dressing room and rubbed him down brisky with a towel until the little boy tingled pleasantly. He was now quite warm. "Aah, Papa -- a-a-h-h-h!" the lad purred contentedly.

"My son," the father said quietly, "do you know the difference between a cold bath and a sin?"

"No, Papa. What?"

"Well, when you jumped into the cold pool you first hollered Oy! Then you said 'Aahh!' But when you commit a sin you first say 'Aahh,' and then you holler 'Oy!'"

SERMON OF THE WEEK

THE DIVINE CALL

In the latter chapters of Exodus a new word emerges to denote communication between God and man and man and man. It has superseded the work to "speak" and the word to "say", and it has introduced the concept of a higher intimation when God "calls" man or when a man "calls" to his fellowman. Leviticus, the central book of the Pentateuch, commences with the words "And he called to Moses". Leviticus followed Exodus and developed the concept of "calling" by God to man as man's greatest inspiration.

This word to "call" is found in a context which describes the elaborate construction of the Tabernacle with all its intricate details. In Leviticus it is embedded in a mass of detail as to the sacrifices which were to be offered on the altar. The calling of God to man is essential when ritual becomes standardised and in danger of becoming something mechanical. We can surround ourselves with ritual and observe all its minutiae and we may still never hear God calling to us.

It may be argued that if ritual tends to render worship an automatic act then why should it be retained as a regular routine. Why not leave man to worship God in his own way and with his own choice of religious expression wherever and whenever the call of God comes to him? It would appear from the earlier chapters of Exodus that Moses intended that man should worship in his own individual manner whenever he was inspired to pour his heart out to God. God would come to man in whichever place His name would be mentioned.

Moses, however, at a later hour realised how the mind of man could be distracted from prayer and consequently the need of man for concentration in the act of worship. Centralisation of worship became necessary and an established ritual had to become the pattern of the discipline of man's obeisance to God. When the Tabernacle was built and consecrated, Moses stressed the importance of spontaneity of human worship and man's need to attune his ear to the call of God. If man did not hear God calling to him his worship was not on the altar of holiness and his ministrations but spurious.

If Moses was concerned in the wilderness as to the mind being distracted in those primitive surroundings, how much greater is our problem in this age of ours when there are innumerable challenges to draw us away from prayer. Contrivances abound on all sides to absorb our attention and we tune in to all sorts of waves but close out the most vital call in man's life — the call from God.

The synagogue is needed in our generation with its regular services to attract us to come together for a corporate act of worship and to observe a traditional ritual hallowed by a usage of many ages. We thereby become identified one with the other as we stand together in common prayer but we also become one with our forbears who recited those very same prayers.

A Chasid once declared he could not step into the synagogue because the threshold was overlaid with cumbersome prayers that were blocking the way. The blueprint of the Synagogue that allows for every ornamentation architecturally must find more than anything else a place for the call of God.

letters to the Editor

JEWISH EDUCATION

Dear Editor:

God has Given God, God has taken, so goes the Scripture. . .Congress Creates and Congress Destroys, so goes the ways of our Canadian Jewish Congress.

Some years ago, our Congress created The Council of Jewish Educational Institutions a committee of representatives of the various Jewish Day Schools in Montreal. This committee was organized for the purpose of strengthening the program of Jewish Education and at the same time to act as a liason with the Department of Education of the Province of Quebec.

Many recommendations were made to Congress through this committee, but unfortunately Congress turned a deaf ear and very little was accomplished. The reason why very little was accomplished was simple. The majority of those who were directing the destinies of Congress either were not very much interested in Jewish education, because for one reason or other they themselves did not have the opportunity of receiving a sound Jewish education and they were also not interested that their children should attend Jewish day schools and receive a fair Jewish background. Now Congress has created a new Joint Committee on education for the purpose of rethinking and restating new objectives whatever that may be.

I do hope that the new committee will have more Mazel with Congress than the old committee. Personally, knowing some of the leaders of Congress and their attitude towards Jewish day schools, I doubt very much whether the new committee will be able to succeed better than the old committee. Unless all the members of the new committee will be strong in their convictions and will discard their rose colored glasses and those of the leaders of Congress and perhaps give the Leaders of Congress a good mental wash and infuse them with a Ruach Chaim into their Fashimilteh Belindelech. Then and only then can we hope for a sound and better Jewish educational program for all our Jewish day schools.

On the other hand perhaps Congress should forget about Jewish education entirely, and allow the Federated Zionist Organization of Canada to study and undertake to find a solution to this extremely important and serious problem. After all, if we really want to achieve the true revolution of Zionism, we must educate and prepare our young generation to make possible the realization of that revolution. We must give earnest attention to the problem of bringing back our youth to us and the quicker the better.

We must attack the ignorance and opportunism of many so-called prominent professional and lay leaders within our ranks and we must encourage in every possible way the positive enen though it is represented by the few and the powerless.

Joseph Y. Nadler
Montreal.

BOOKS OF THE WEEK by Dr. Arnold Ages

MYSTICISM

MYSTICS THE KABALA TODAY
By Herbert Weiner
Holt, Rinehart and Winston

Renan once said that the ideal person to explain a religious faith was one who had been a devoted follower of that faith and then had left it.

But what of the person who shares some of that religion's credo but not all? Is he able to interpret it with accuracy or to communicate with depth its inner soul.

This is certainly a question which must be raised in the case of Herbert Weiner's extraordinary book 9-1/2 MYSTICS THE KABBALA TODAY, for Weiner is a reform rabbi from New Jersey who has spent the better part of a decade exploring the arcane world of Jewish mysticism.

Rabbi Weiner is a person who takes delight in exploring some of the lesser known paths of Jewish expression. A few years ago he wrote THE WILD GOATS OF EIN GEDI, an absorbing account of off-beat religious groups in Israel. In that book he also showed the curious way in which the Israeli atmosphere is changing the religious patterns of Christians.

In his current study Weiner has done yeoman's work in bringing together a lot of fascinating materials about Hassidim and Hasidism.

I find it necessary to make this distinction because in dealing with the first phenomenon Weiner writes far more engagingly than he does with the second.

Thus it is that the most intriguing part of his book has to do with people rather than esoteric mystic doctrines. This is not to suggest that Weiner is delinquent in his exposition of hasidic doctrines. But in the final analysis people are more interesting than ideas.

People like Setzer must surely have been one of New York's most colorful characters; he was a man with an encyclopedic mind whose knowledge of Jewish mysticism was recognized internationally but who never was able to acquire a position in a Jewish institution because his discipline was not widely taught.

Weiner's description of Setzer and his efforts to get close to the man make for good reading. When the reform rabbi asked the kabbalist to teach him the secrets of the "inner world", Setzer suggested that he offer a course in Jewish mysticism at Weiner's temple in New Jersey. Weiner took him up and became his only student. Late in his life Setzer decided to resume his observance of kashrut. The reason was that since death was imminent he didn't want to meet the masters of the kabbala in the beyond with the smell of trefa on him.

From New York, Weiner travelled to Israel in his search for information on Jewish mysticism. There he met the world's leading authority on the subject, Professor Gershon Sholem of the Hebrew University. Practising Hasidim recognize Sholem's immense knowledge of their lore but he is dismissed as an "accountant." He is the man who tabulates, calculates and brings order to the myriad traditions but since he is not himself a hasid he cannot really understand its essence, that is, according to his detractors.

When Weiner spoke to Sholem in Jerusalem, and later in New York again, he tried to persuade the German born scholar to express his own opinion about the validity of Hasidism. Weiner was never to receive a satisfactory answer to his question. He experienced the same frustration during his conversations with the great Jewish philosopher, Martin Buber.

Yet Buber's meetings with Weiner were instructive. Despite his heavy work schedules he never had any problems arranging appointments with Buber. He once asked about this. Buber replied that once in his youth he had dismissed a visitor somewhat cursorily. The visitor later committed suicide. This taught him that the here and now was always more important than "the other side."

The most readable chapter in 9-1/2 MYSTICS is the one dealing with Rabbi Weiner's meetings with the Lubavitcher rebbe of New York. His portrait of the rebbe himself is an extremely fair one considering the fact that Weiner shares little of the Lubavitch weltanschaung. The differences in his approach to Judaism emerged in several places during their encounters. The rebbe, for example, spoke on occasion of the phenomena of Conservative and Reform Judaism. The problem with those expressions of Judaism, according to the rebbe, was that instead of admitting their compromises with the halacha they attempted to santify their departures from tradition through specious arguments. By so doing they prevented sincere Jews from "coming back" once they had seen the light.

It was during one of his meetings with the Lubavitcher rebbe that Weiner finally grasped the essential element of Lubavitcher faith. Among the devotes of the rebbe there is no "kera", that is to say, there is no split between their perceptions of the religious world and the secular. For them everything is holy. "Indeed, I thought, there is no split at Lubavitch. It offered its followers a world in which the mind was never confused by contradictions; where life was not compartmentalized; where the tensions between heart and mind, flesh and soul, God and His creation were all dissolved in the unity of a higher plan. Within this plan the leather strips of the phylacteries and the gas chambers of Hitler both serve their function, for "there is no place empty of Him."

RECENT AND RECOMMENDED

Somehow I had expected a much better book from Theodore Sorenson, one of the original Kennedy brain trusters. His THE KENNEDY LEGACY (Macmillan), while providing some fine insights into the lives of both JFK and RFK, is marred, for one thing, by rather poor organization. The chapters are interminable; one vignette leads into another without any apparent coherency. One thing author Sorenson does succeed in conveying is the fact that after the death of his brother, Bobby Kennedy changed radically for the better. He became a deeper more compassionate human being.

GRACE YOUR
PASSOVER TABLE
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The following wines can be ordered upon request (in time for Passover) where you normally buy your wines.

Sacramental
Naturally sweet and full bodied, this medium sweet wine is outstanding for festive occasions. Recommended for the "Four Koses".

Carmel Brandy
The ancient art of producing this fine vintage has been handed down from generation to generation. Today you can enjoy the "Extra Fine" bouquet and flavour here in Ontario.

Sparkling Wine
This festive wine is produced by the traditional champagne process—naturally fermented in the bottle. Excellent for weddings or celebrations of any kind.

Carmel Hock
A noble, light, dry white table wine... the rare bouquet and flavour complement fish, white meat, eggs and light snacks. Serve chilled.

Wishniak
This rich, full bodied cherry liqueur is most popular as a sweet after dinner drink.

CARMEL

ENTERTAINMENT FOR THE SMALL FRY.-A rehearsal of Popcorn Man, with Ricky O'Neill (foreground) and Barbara Bryne and Ed Stephenson (background). The children's play, jointly produced with Susan Rubes' Young Peoples' Theater and the St. Lawrence Center for the Arts, opens tomorrow at Toronto's St. Lawrence Center and will run every Saturday afternoon, 1:00 p.m.

ISRAEL IN FINALS

Sydney (JCNS) - Israel's all amateur football team drew 1-1 here last Sunday, in the qualifying match with Australia to reach the 16-nation World Cup finals for the first time. Finals will take place in Mexico next year.

The other finalists are: England, (the holders); Brazil; Peru; Uruguay; El Salvador; Morocco; West Germany; Belgium; Sweden; Bulgaria; Rumania; Italy; Czechoslovakia; Russia.

A goal by Mordechai Spiegler, the Israeli captain and inside left, in the 79th minute put Israel ahead and assured her of a place in the finals. An equalizer by the Australians in the 88th minute could not save them. They were trailing by one goal since their defeat in the first leg in Tel Aviv last week so that Israel won by a total of 2-1 on aggregate.

REACHES 100

Munich (JCNS) -- Mrs. Adele Ortenau, a German Jewish artist and sculptress and former sports teacher, celebrated her 100th birthday here. She was born in Breslau, Silesia, and emigrated to Switzerland in 1939. She later lived in Rome and Florence before coming to live in Munich with her son.

COMMUNITY DIVIDED

Madrid (JCNS) -- Madrid's small Jewish community of 2,500 is wracked with internal dissension. Real fears have been expressed that the organised congregation, accorded legal status in 1965, is in danger of destroying itself. The first synagogue since the Expulsion was consecrated here only at the end of 1968.

There are two major causes for the prevailing discord, which has resulted in riotous scenes in the synagogue and the resignation of the community council. One is opposition to Jewish participation in the Jewish-Christian Friendship Association. The other is the future of the Jewish School.

The Jewish - Christian Friendship Association came into being nine years ago, at the time of the Eichmann trial. The moving spirit behind its foundation was Mr. Max Mazin, the president of the community and "elder statesman" of Spanish Jewry.

The vice-president of the community and head of its education committee, Mr. Lasry, declared that Mr. Mazin's presidency of the community was incompatible with his presidency of the Friendship Association.

Trouble spread to the school, when parents of some of the 100 pupils protested that only one hour a day was being devoted to Jewish studies, and that the school had been transformed into a preparatory institution for the Lycee Francais, to which many parents send their children for secondary education.

When Mr. Chaim Finkelstein, of the Jewish Agency department for education and culture, visited the school last year, he said that, rather than continue it along its present course, it would be better to close the school down.

Mr. Lasry proposed changes in the statutes of the community and elections of a new community council, although the existing council had been elected only eight months earlier.

This meeting took place in the synagogue on January 15. A distinquished Jewish visitor from London described it as the most embarrassing spectacle he had ever seen and a "real profanation of the synagogue".

It ended in uproar and was followed on February 25 by the resignation of Mr. Mazin and the council. New elections have been set for mid-April.

The outcome is not yet clear, but the divisions go deep. One of the more bizarre discoveries made during investigations into the state of the community is that, at one period, pupils at the Jewish school were using a reading book which contained pictures of the Virgin Mary, and of children kissing the hand of a Catholic priest.

PRESENTS OWN SPECTACULAR.-Carol Channing, the original Dolly of, Hello, Dolly!, who appears at Toronto's O'Keefe Center, beginning this coming Monday through March 28th. Background is provided by "10 Stout-Hearted Men".

HAS HIGH HOPES FOR TORONTO'S NEWEST THEATER. - Mayor Moore, general director of Toronto's St. Lawrence Center for the Arts.

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the lively arts — THEATRE MUSIC FILM
by D. COHN

* Said Mayor Teddy Kollek of Jersualem: "We are the People of the Book, and so help me we are going to live up to our name."

Kollek alluded to the traditional Hebrew name of the Jewish people -- "Am ha-Sefer," people of the Bible or book -- in explaining this biblical city's flourishing book enterprises.

Kollek speaks with enthusiasm about his four new public libraries, two for children and two reading rooms recently reopened in the Arab quarter of the Old City, and of a prodigious expansion in book translation and publishing ventures.

"We can hardly keep up with the Jerusalemite's love for books. Nothing deters them. It's as if the war and the difficulties with our neighbors simply increased their appetite for books."

In the children's section, two young assistants issue books to about 1,000 youngsters a day.

To cope with the growing number of young readers, the municipality is building a five-story annex with a donation from Arnold Grant a prominent New York lawyer. The library will be named for Grant's wife, Bess Meyerson Grant, a former Miss America and TV star, now New York's Commissioner of Consumer Affairs.

Children's favorites are David Copperfield translated into Hebrew, stories of the late Leah Goldberg, Mary Poppins, Shilgeea (Snow White).

The Jerusalem municipality also has opened three reading rooms in Old Jerusalem, two more than existed under Jordanian rule.

* Harvey Korman, the guy who plays in all the funny skits in The Carol Burnett Show, hates to be typed. He figures he isn't typed, though, because he used to go to a drama school and had some, though limited, drama roles on Broadway and other locales.

"Oh, I'll admit I was the funny man in Carol's show for the past four years, but I'm keeping my eyes open for heavy drama. You know, there is a trend in television these days to get away from a limited field of acting and you will often find these days that an artist goes out of his forte if the vehicle is right."

Korman is precise and he appreciates good comedy though he admits his involvement with it was a fluke.

* Alistair MacLean, the Scottish author of best selling thrillers, is in Haifa on a ten-day visit of Israel in search of material for a new film story.

His picture, Ice Station Zebra, is being shown in many Israeli theaters. He expressed dissatisfaction with the filmed version of his novels but preferred, he said, not to antogonize the film industry.

He admitted he was out of touch with the younger generation and that his books contained little sex by comparison to modern thrillers and no violence for its sake.

MacLean now lives in Geneva with his wife and three children.

* Israel's Fashion Week, held at the Hilton Hotel, closed last Friday with substantial orders from some traditional buyers.

Figures were not published but the organizers admit that sales were not up to expectations. Regretted was the absence of a delegation of West German buyers whose orders at past Fashion Weeks contributed largely to the event's success. Also absent were several British and Swiss buyers of former years.

However, the majority displayed moderate satisfaction, hoping to do better next year.

* Broadway's biggest stage hit is Neil Simon's new comedy, The Gingerbread Lady. Also breaking box office records is his new funny play, The Last of the Red Hot Lovers.

Almost every year, for nine years, The Neil Simon Comedy (or musical) has been the hottest ticket in town.

Simon is not only the most successful playwright in Broadway history but also the most independent.

Just as Simon enjoys writing, he enjoys rewriting. "I love it sometimes when we're out of town and someone says, 'That scene doesn't work,' and I have to go home and rewrite it. I can't wait to put in new stuff."

THEATER IN TORONTO
by STEPHANIE J. DAVIDS

The Knacker's ABC: it has a knack

First impressions are of key importance in all aspects of life: student meets teacher, girl meets boy, patient meets doctor, theater meets public. The wait was long, but finally I was introduced to our 1967 Centennial project, The St. Lawrence Center for the Arts. Impressed I am and favorably so.

Before I entered the imposing structure, I expected to find myself in an atmosphere similar to the elegant, formal and haughty one of its neighbor, the O'Keefe Center. Instead I was greeted by the casualness of metal lockers, purple carpeting extending onto matching chairs and concrete walls. The theater itself, though not so large as the O'Keefe nor so small as some of Toronto's spots, elicits the best of each. Though it seats many, the coziness of the small theater and the necessary good accoustics remain.

The Knacker's ABC is a far cry from anything great. But it is entertaining. Its attempt at slapstick comedy does not match Peter Sellers' performances in What's New Pussycat, or, The Wrong Box; but it does provide the audience with a fun time.

Theme, the absurdity of war, is carried over well. The knacker, representing the populace, is not concerned with who wins. He has two children and a future son-in-law, all serving different countries. It is his daughter's wedding that preoccupies him, not the Normandy landing of 1944. Regarding the marriage, he asks, "How can one get a good night's sleep with such worries on one's mind?"

The simple setting of the knacker's home is most effective throughout the production. More elaborate scenery would have distracted from the constant appearance and disappearance of new faces.

The performers are adequate in their roles though none captivates me particularly.

The Knacker's ABC gives the audience something to think about. Today the trend is towards evoking morals from everything one views. The core of this play certainly is serious. But if one chooses not to ponder too much, he is in for an all fun evening.

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TORONTO AFTER DARK

POPULAR STAR HERE

Carol Channing, the original Dolly of, Hello, Dolly! will appear at O'Keefe Center this coming Monday through March 28th. She will be supported by "10 Stout-Hearted Men".

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BEST ATTENDED SHOWS

The best attended theater shows to date here have been the 1964 production of Hamlet at O'Keefe, the 1967 production of Spring Thaw at the Royal Alexandra Theater, the production of You're a Good Man, Charlie Brown at the Playhouse Theater in 1967-68 and Jacques Brel is Alive and Well and Living in Paris, also at the Playhouse Theater, 1968-69.

NEW PRODUCTION

This week Toronto Workshop Productions is presenting Chicago '70, which will run from three to four weeks. The play is improvised and developed by TWP's company using original transcripts and material from on-the-spot reports in Chicago.

Chicago '70 deals with the most important trial of our time. Defendants Ellinger, David, Froines, Hayden, Hoffman, Rubin, Seale and Weiner all have received sentences, both for contempt and/or violating the Anti-Riot Act. Defense lawyer, William Kunstler, who received a sentence for four years and thirteen days for twenty-four acts of contempt, declared he was "proud to be part of the conspiracy ten."

Proceeds of the opening performance on Tuesday went to the Conspiracy Office in Chicago.

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Su. Mar. 15 2:00 8:30 — Striker Schneider man — "A DARN GOOD PLAY" (Telegram)

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TORONTO OBITUARIES

APPLEBAUM, RUTH. - On March 8th, late of 50 Elm Ridge Dr.

BOTNICK, JULIUS. - On March 5th, late of 3642 Morningstar Dr., Malton, Ont.

COOPER, JACOB. - On March 4th, late of 3638 Bathurst St.

FISCHER, HERMAN. - On March 4th, late of 485 Wilson Ave. W.

KATZMAN, LIBBY. - On March 4th, late of 72 Baycrest Ave.

KIRVEL, ETTA. - On March 9th, late of 2700 Bathurst St.

LIBMAN, ALTER. - On March 5th, late of 4350 Bathurst Street.

MANDEL, SADIE. - On March 10th, late of 120 Shelborne Ave.

MERKUR, IRA. - On March 4th, late of 86 Bannockburn Ave.

MILLMAN, ALEX. - On March 9th, late of 102 Roberta Dr.

MINTZ, FANNY. - On March 6th, late of 52 Bainbridge Ave.

PERSOFSKY, JOSEPH. - On March 9th, late of 11 Glen Cedar Rd.

RABIN, MICHAEL. - On March 8th, late of 12 Goldfinch Court.

ROSEN, HARRY. - On March 9th, late of 122 Westmount Ave.

ROSEN, LEAH. - On March 6th, late of 130 Beverley St.

ROSENSHINE, FRIMET. - On March 5th, late of 3560 Bathurst St.

SALAMON, ABRAHAM. - On March 5th, late of 28 Sandalle Gardens.

SHEAR, MAX. - On March 4th, late of 4 Flanders Rd.

WAGSHAL, CLARA. - On March 4th, late of R. R. #1 Markham, Ont.

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BERGER, FAIGE. - On March 3rd, late of 5377 Van Horne Avenue.

CANTOR, ANNA. - On February 28th, late of 4929 Cumberland Avenue.

GOLD, DR. MAXWELL. - On March 1st, late of Montreal.

GOLDRICH, ESTHER. - On March 2nd, late of Montreal.

GORDON (GORODEZKY), SHEVA. - On March 1st, late of Mexico City.

GROSS, JOSEPH. - On March 1st, late of 5215 Jeanne Mance.

HURRELL, ANNE. - On March 4th, late of 4858 Clark Street.

KATZ, HYMAN. - On March 1st, late of 5727 Wentworth Avenue.

KOZMA, EMERY. - On February 28th, late of Montreal.

LEIBENGER (CHERNOFSKY-CHERNOFF), CLARA. - On March 2nd, late of 6705 Mountain Sights.

LITVACK (STOFFMAKER), MOLLY. - On March 3rd, late of 5783 Eldridge.

PELETZ, HYMAN. - On March 5th, late of 5455 King Edward Avenue.

POLLACK, RIFKA (TARONTOUR). - On March 5th, late of Montreal.

PORTNOY, SOPHIE. - On March 5th, late of 2775 Kent Avenue.

RICHLER, GOLDIE. - On March 3rd, late of 5624 Melling Avenue.

SCHATIA, PAULINE. - On March 1st, late of Montreal.

SILVERMAN, HARRY. - On March 2nd, late of 966 Pratt Avenue.

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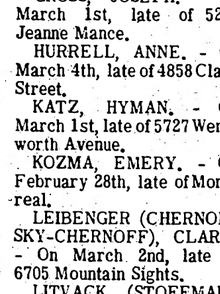

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AIDING RUSSIAN JEWS

Tel Aviv, JCNS. - The most practical methods on how best to struggle for the rights of Soviet Jewry, particularly their right to emigrate to Israel, was the subject of controversy within the Cabinet.

The matter was reviewed during a short exchange of views and will be discussed again at a forthcoming session.

There was disagreement over the suggestion that a Minister should be charged with co-ordinating and organizing activity in favor of Soviet Jewry. Mr. Arye L. Dulzin, a Gahal Minister without Portifolio and the former treasurer of the Jewish Agency, who was born in Russia, is the Gahal candidate for the job.

But the Prime Minister, Mrs. Meir, and other Labor leaders, hesitate about charging a Right-wing politican with this delicate task. They have not yet abandoned hope that emigration might result from sophisticated and diplomatic activities rather than through an outright and systematic anti-Soviet campaign.

Mrs. Meir is particularly opposed to suggestions that recent immigrants should be used in such a campaign, fearing that such a move might obliterate whatever chance there might be of securing emigration rights for Soviet Jews.

It was this approach which, a few months ago, brought Mrs. Meir's refusal to take part in a protest meeting if she had to occupy the same platform as two young immigrants.

The Prime Minister's critics inside and outside the Cabinet regard her attitude as defeatist and pusillanimous, and favor an all-out campaign.

DISCUSSES PHANTOM DELIVERIES WITH STATE DEPARTMENT.-General Yitzhag Rabin, Israel's ambassador to the United States, informed the American government that the Soviet Union continues to supply sophisticated arms to Egypt while Jerusalem still awaits delivery of more Phantoms for its defence. He also reportedly told the American government that the Israeli's expect action, not verbal statements, against countries involved in promoting or abetting air hijacking.

JEWS SHOULD VOTE

Johannesburg, JCNS. - Even though the South African General Election will take place on April 22, the second day of Passover, Jews should go to the polls, "irrespective of how religious they are". This appeal was made in the South African Parliament last week by a Jewish M.P., Mr. Sonny Emdin, of the opposition United Party.

"The important thing is that the Jew of South Africa should demonstrate quite clearly that, to him, his vote is most important", Mr. Emdin said.

Earlier, another United Party M.P., Mr. Lionel Murray, had asked why nothing had been done to meet the assurance given to Rabbi Bernard Casper, the Chief Rabbi of the South African Federation of Synagogues, by the Prime Minister, Mr. B.J. Vorster, that the Jewish community would be given special voting facilities.

Mr. Murray said that he had had a statement from Rabbi Casper after he had seen Mr. Vorster, and Rabbi Casper had made three points -- that Mr. Vorster had not consulted the Jewish calendar before setting the election date; that a postal vote was possible; and that he (Mr. Vorster) was arranging a special vote.

In reply, Mr. L. Muller, the Interior Minister, said that he had not been present at the meeting between Rabbi Casper and Mr. Vorster, and he did not know what Mr. Vorster had told him.

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Appeal to Arabs

Oslo, JCNS. - The Foreign Ministers of the Scandinavian countries are considering an approach to some Arab countries concerning better treatment of their Jewish minorities and urging them to allow those who wish to do so to emigrate.

Mr. John Lyng, the Norwegian Foreign Minister, said this in the Norwegian Parliament last month, in answer to a question by Mrs. Aase Lionaes (Labor).

In the course of her question, Mrs. Lionaes recalled that similar approaches had been made in February 1969, particularly to Iraq, by the Scandinavian Premiers, and again in March, 1969, by the Scandinavian Foreign Ministers.

In West Germany, three Members of the Federal Parliament, Martin Hirsch (Social Democrat), Franz Josef Bach (Christian Democrat) and William Borm (Free Democrat) called upon the Bonn Government to draw the attention of the United Nations Commission on Human Rights to the plight of Jews in Egypt, Syria and Iraq.

Together with Dean Heinrich Grueber, of West Berlin, the three deputies took part in last January's international conference on the situation of the Jews in Arab countries. The conference was held in Paris, with M. Alain Poher, president of the French National Assembly, in the chair.

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MISGUIDED JEWS

(cont. from page 4)

allotment granted by Federation to education. I must comment parenthetically here that I have been unimpressed by either the objectives or by the accomplishment of the Anti-Defamation League people during the past ten years. Whatever their usefulness has been in the past, for the most part Anti-Defamation League activities are superfluous today. We need no assistance from the ADL to get into a golf club, nor for our children to get into a decent university. Thirty years ago or even twenty years ago, perhaps, but not today. Today much of this activity can be phased out quite safely and the money thereby saved and allocated to more productive activities.

In another community I know, a Jewish Center was granted the right to have a special fund drive for its own physical enlargement, but simultaneously the request of the community's Hebrew Day School to launch a building fund drive for badly needed expansion to provide maximal Jewish education to children was rejected out of hand.

American liberal tradition

There are scores of similar examples. Let the American Jewish Congress serve as one organization representative of what I am talking about. Traditionally, the American Jewish Congress has supported public schools and public education as the incontestable bastion of American Democracy. The American Jewish Congress over the years has zealously combatted any public tax support of secular education and activities of parochial schools, whether they were Catholic or Lutheran, and most assuredly if they were Jewish.

And, indeed, this position of the American Jewish Congress has been utterly congruent with the secularistic dogma of the American "liberal" tradition, or at least with one element of this tradition. But the American Jewish Congress has the word "Jewish" in its title; the AJC is not supposed to be the Semitic branch of the Americans for Democratic Action or the operating arm of the New York Times editorial page. I would address to the American Jewish Congress the following questions on public education: Notwithstanding this American liberal tradition on public education which you have passionately espoused over the years, does a specific Jewish tradition of education exist with respect to conceivable that this Jewish tradition may be at variance with the American liberal tradition that you sanction? Have you ever explored this possibility?

I would submit that proponents of the views of the American Jewish Congress will instantly dismiss such questions with impatient contempt. Should they concede that there is a traditional Jewish position on education, they would add that the ocean voyage from Eastern Europe to these shores rendered such a position irrelevant and obsolete -- that any Jewis particularist approach to education must of course be subordinate to the American tradition. And so the American Jewish Congress continues, as if conditioned response, to resist breaching (as they put it) of the separation of Church and State in the field of education. They savagely fight in the courts, and even initiate cases -- cases against any type of public support of even secular teaching in the religiously supported schools.

They do this in the name of Americanism. They do this in the name of protecting the Jewish community. And they do this by tapping the financial resources of the Jewish community.

Ideological schizophrenia

What is ironic about all this is that many Jewish liberals are beginning to suffer from an ideological schizophrenia vis-a-vis education. It is becoming fashionable for liberals to support Negro ethnic particularism in the schools -- for example, the teaching of Swahili, the instruction in Afro-American history, and the reading of the poetry of Leroy Jones. But at the same time, these Jewish liberals lament quite loudly the public bussing of parochial school children, or publicly subsidized lunch programs in Yeshivos or Catholic schools.

I too happen to support the esthetic and ideological premise of the Jewish liberal that black is beautiful -- but is it really necessary for me, as a liberal, simultaneously to subscribe to the view that Talmud is trivial, Hebrew horrible, and the Divine dispensable, in an educational institution?

Will the policies of the American Jewish Congress change? Undoubtedly. But the change will most likely be a consequence not of a sudden or gradual congeniality to traditional Jewish educational values, but rather because the relevant secularistic liberal rhetoric will change. When secularistic fashions change, then the American Jewish Congress will change.

I do not quarrel with the right of organizations such as the American Jewish Congress to hold, support, and promulgate their secularistic views, but I most assuredly resent their using Jewish community money to support the forces which clearly work to attenuate and prevent the intellectual maturation of the Jewish community.

The American Jewish Congress is not a unique example. Anyone conversant with the American Jewish scene can give you many others. The fact that the general Jewish religious leadership (with the exception of the Orthodox, incidentally) remains silent, bespeaks a type of intimidation. It suggests that in the name of prudent public relations, of community unity -- or the desire to portray a spurious unity to the outside world -- there is a craven failure to challenge the premises and presumptions of organizations whose primary claim to being deemed Jewish is either the adjective "Jewish" before their name or their ethnic source of funding.

I would like to quote some relevant material whose immediate source I have regrettably misplaced.

A parable

The Chassidic Rabbi, Menachem Mendel of Kotzk, related a parable which illustrates the dangers to the Jewish community from the trivialization promoted by organization after organization, allegedly for the sake of us Jews:

"There once was a goat, a sacred goat, with large horns which could reach the sky. Every night, at midnight, the sacred goat would rear up on his hind legs and stretch his horns to the sky. When his horns touched the stars, the stars would burst into song.

"Once it happened that a village Jew who rose early to go to market could not find his snuff box. He was greatly troubled over his loss. When the goat saw he was troubled, he stretched out a horn to him. What would the sacred goat not do to console a Jew?

"The villager cut off part of the horn and made a snuff box from it. When he entered the House of Study, his mind was at ease. He gave many Jews there a pinch of tobacco from his new snuff box from the sacred horn. They were amazed, for never had they smelled such tobacco. They asked the villager: 'Where did you get such sweet - smelling tobacco?' 'The tobacco is ordinary tobacco,' said the villager, 'but the box is new,' and he told them what had happened.

"The Jews rushed to the market, and began cutting off piece after piece of the sacred goat's horns, cutting snuff boxes from the sacred horns. The tobacco was sweet-smelling, the Jews enjoyed it, but the horns of the sacred goat grew smaller. They never again reached to the sky, and when midnight arrived there was no one to wake up the stars for their song."

Joint meeting

B'nai Israel Beth David Sisterhood and Brotherhood held their annual joint meeting on Tuesday, March 10th. Morley Pape presented Laughter Thru Tears; the Baycrest Players presented their version of Carmen Cohen.

B'nai Israel Beth David Book Review Circle will hold its next meeting in the synagogue library on Thursday, March 19th, 8:30 p.m. Mrs. Joel Litchen will review, The Passionate People -- What It Means To Be A Jew In America Today, by Roger Kahn.

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CHAIRMEN OF BALL.-From left to right, Mesdames Harry Gillman, Max Malewski and Harvey Silver, ticket chairmen of the 11th annual ORT Fantasy Ball, which will take place shortly in Montreal. Paintings will be on exhibit, supplied by Mrs. Dvorah Simchoni of Haifa, Israel. Decorations are by Mesdames Paul Krychman and Sonny Kirshner.

LEADERS OF TORONTO CONGREGATION.-On the left, Mr. Frank Kadesky, president of Beth Sholom Congregation and, right, Mrs. Henry Lurie, sisterhood president.

HUMAN RELATIONS

It Lasted Three Years

DR. ROSE N. FRANZBLAU

QUESTION:

Our daughter, 26, an only child attended private schools and a liberal arts college. She is very attractive. At 22, she was planning to become engaged, but she went to Europe first.

While abroad she became attached to a man and postponed her return home. She would have stayed longer, but we stopped supporting her.

She broke off with the old boyfriend, and kept threatening to return to Europe. Then she met a boy at work. They became very serious. We asked her to give it time.

They became engaged and we gave them a beautiful wedding. After three years she decided to break it up.

We implored her to wait, but she moved out. He is a fine person. They speak on the phone and see each other when it suits her. It pains us to see him so mistreated. Our home is open to either one at any time.

We ask her to get professional help. She claims no one can help her and she doesn't trust anyone.

We have not had too happy a marriage.

From early childhood she always wanted to do everything someone else did. She still does. But whatever she starts, she never finishes.

ANSWER:

Parents are always grateful and proud to have a child who is both gifted and attractive. But if they are disappointed with life, which has nothing to do with the child, they will act out their feeling of deprivation either by rejecting or being over-giving to their child. The effect is often strikingly the same.

Having no other channel in which to express the love and desire for each other which sometimes really exists beneath all the hostility and resentment, they show it in his way. But the youngster senses that she is being improperly used by her parents. She then concludes that she is not wanted and loved for herself, but only to serve some purpose in the parents' relationship to each other.

The parents of an only child sometimes feel they have been denied what most other couples were given. Feeling deprived they make it up to themselves by giving their all to the one and only child they have. However, the youngster who is given everything feels she is getting nothing. By not being denied anything, she isn't given the opportunity to learn to control her desires and tolerate tensions.

When your daughter says she can't trust anybody, she is really saying that she can't trust herself or her judgment, or to keep the promises she makes. Her rebellious behavior against the authorities, which is so punitive to herself, says that is she is unable to control herself, it is their fault because they haven't taught her how to do so.

For you the parents to be of help to your daugher, you, yourselves, must be more consistent in your behavior. You disapprove of her actions, but still go along with them in your permissiveness.

Apparently she is working and is able to support herself. You should let her know that from now on all you will make extra money available to her only to pay for the psychological help she needs.

If you take this stand, your daugher will come to feel that your actions are determined out of your love for her, and not out of your fear of hurt. When she sees that you will not change your mind and vacillate from one position to another, she will accept your offer of therapy and see it through.

THE STRONGER SEX

by Ruthie

No one ever doubted the fact that men are considered the stronger sex. Even though females have invaded every part of a male's world, if asked who is the stronger, without any hesitation the reply would be, "Men!"

So let's see.

* * *

Every morning when Papa had to shave, we kids held our breath. We couldn't utter even a syllable. Because Papa was the nervous type. If anything startled him, he'd nick his face.

In those days electric shavers were still a novelty. Watching Papa lather the shaving lotion fascinated us. When he wielded the brush for that first spread on his face, excitement hit a high pitch. Then he'd take the sharp razor, circle his arm a couple of times and go at it.

That's when we sat with bated breath, hypnotized, not daring to move a muscle -- one on the toilet lid, another on the rim of the bathtub, another on the clothes hamper.

Nu, if any of us decided to continue a fight, even in sign language, it never failed that Papa would scratch his face. It was a tiny one. But the way he'd scream, you'd think he was having a baby.

"Oi, what you made me do! Ged odder (get out of) here. You want my face should look like the Rocky Mountains?"

And all day long he'd go around bugging everybody, "'Svet mir gurr nisht zein (nothing will happen to me)? I won't get an infection? I don't need a doctor?"

He drove Mama crazy. And you couldn't even see the mark.

Vay (woe), vay, when he really had a cold! He was so cranky, we wouldn't go near him with a ten-foot pole.

He'd lie flat on his back, expecting to expire any minute. And all he needed was an aspirin and liquids.

Other than that, Papa had very few sick days. But that didn't stop him from thinking he was coming down with every disease imaginable.

I remember when I had the mumps. He stayed away three days hoping he wouldn't catch it.

Deep down in her heart, Mama was glad. She was able to take care of me without his constant nagging.

Of course, you couldn't blame him much. Because I understand that when I was a baby and came down with whooping cough (there were no inoculations then), he promptly got it too.

And Mama always said, if she was able to survive that experience, she'd live forever.

* * *

So now it's another generation. And you think my guy is any different?

Heaven forbid. In fact, he's a hypochondriac of the first order.

Thank God there's nothing wrong with him. But he wants sympathy. So from under the skin he'll try to find something.

Like, kein eyen horra (no evil eye), he can sleep around the clock without stirring a muscle. So you think that doesn't bother him?

"Maybe something's the matter with me? I shouldn't even get up once!"

Nu, I'm blue in the face trying to explain that sleeping soundly is a sign of good health, especially with a mature person.

But my hero is afraid of his own shadow. He keeps muttering over and over, like a broken record, "There must something the matter. Maybe I'm sick and don't know it."

"From the neck up," I retort in exasperation, quietly thanking the dear Lord he's well.

So -- a sample of the stronger sex! It's a lucky thing we don't depend on the male to have a baby, or else the world would become extinct.

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TORONTO WOMEN'S NEWS

GENERAL MEET

Beth Tikvah Sisterhood held a general meeting last Tuesday evening. Mrs. Miriam Schneid spoke on: Chagall and the Jews. Slides were shown.

PTA MEET

The Parents' Association, Toronto Hebrew Day School, will hold a general meeting, Tuesday evening, March 24th. Rabbi Irwin Witty will speak on: Problems and Prospects in Jewish Education.

CLINIC OPEN

The Red Cross Blood Donor Clinic will be open on Monday, March 16th, from 2:00 p.m. to 4:00 p.m. and 6:00 p.m. to 8:30 p.m. at the building of the National Council of Jewish Women. Convenors: Hykie Berman; Mindy Finkelstein.

JOINT MEET

Sisterhood and Brotherhood of B'nai Israel Beth David held a joint meeting last Tuesday evening. Morley Pape and The Baycrest Players entertained. Wine and cheese were served.

BALL

Adath Israel Sisterhood will have a Purim Ball next Saturday evening, March 21st. The Brotherhood Players will entertain. The draw for one year is free synagogue membership.

LUNCHEON MEET

Sisterhood of Temple Beth El held this week a luncheon meeting.

SHOLEM ALEICHEM IMMORTALIZED

Special CJN report

London, Ont. - For the first time the elite of this city was given the opportunity to appreciate Sholem Aleichem and Tevye in the form of art when Limited Editions of Toronto presented here the works of Saul Field who, together with his wife Jean Townsend, immortalized in prints the greatest Yiddish writer.

The exhibit, held at the Jewish Community Center on March 1st and 2nd, and arranged by its executive director, Martin Cohen, and Mrs. Shelly Siskind, chairman of the cultural committee of the London Jewish Community Council, became one of the artistic events in the city.

Upon introducing Mr. Field, Rabbi David Kirshenbaum, London's Rabbi Emeritus, stressed the artist's great contribution in presenting Sholem Aleichem.

Although Saul Field has been tagged as a symbolic expressionist, Rabbi Kirshenbaum said, he should be considered most realistic in his approach. Field has established a kinship with each character or situation he presents. The Sholem Aleichem characters are flesh and blood: Tevye, Lazar Wolf, Golda, the matchmaker, Hodel, Tzeitel, Perchik -- they all come to life.

The show, which attracted art connoisseurs from both the Jewish and general community, was opened officially by Norton Wolf, president of the London Jewish Community Council.

Lenore Crawford of the London Free Press interpreted the community's response to the exhibit when she wrote in her review: ". . . It's a must for anyone interested in art, beauty printmaking, honesty of expression, emotion, sheer fun and satire; when a whole show of prints by two artists can rouse nothing but raves -- it is an extremely significant show."

Many collectors here have become the proud owners of some of these works, a testimony to the art of engravings and etchings of Field and Townsend.

In a brief address, Saul Field thanked the Jewish Community Council for this opportunity to exhibit his art. He hoped other artists will be encouraged to follow suit.

The unique collage, Tevye's World, produced much admiration. This work will remain on view for awhile.

Other exhibits by Field are being planned, according to Mme. Jean von Karstadt, president of Limited Editions in Toronto and publisher of Saul Field and Jean Townsend.

Recipe for the week

CHEESE DUMPLINGS OR BUTTONS

1 egg
1/4 teaspoon salt
1 cup lukewarm milk
3 cups flour, approximately

FILLING:
2 cups dry cottage cheese
2 egg yolks
1/4 cup finely chopped scallions or 2 tablespoons finely chopped chives
Salt and freshly ground black pepper to taste
1/8 teaspoon nutmeg
Boiling salted water
1 cup sour cream, at room temperature
1/2 cup tiny bread croutons sauteed in butter until golden

Beat the egg together with the salt. Beat in the milk. Stir in enough flour to make a soft dough.

Allow the dough to sit in a warm place covered with plastic wrap for 15 minutes.

Roll out half the dough on a lightly floured pastry cloth or board until it is quite thin. Cut into two-inch squares.

For the filling, mix together the cottage cheese, egg yolks, scallions or chives, salt, pepper and nutmeg.

Place two teaspoons of the filling in each square. Dampen the edges and fold over into a triangle shape, pinching to seal.

Preheat oven to 225 degrees. Drop the triangles into a large kettle of boiling salted water and boil rapidly uncovered for about 15 minutes. Drain and place in a warm serving dish, and keep warm in oven. Repeat with remaining dough and filling.

Spoon the sour cream over the cheese-filled dumplings, sprinkle with the croutons and return to oven to warm the sour cream. Do not allow to boil.

Yield: About two dozen cheese buttons.

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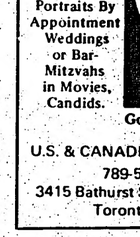

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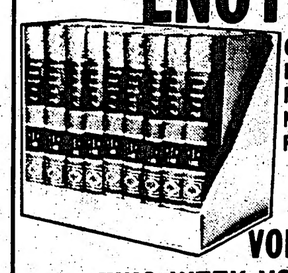

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FOOD CITY MEDIUM
CHEDDAR CUTS RANDOM WEIGHTS LB. 75¢

BLUE BONNET COLOURED
MARGARINE MANUF. 10¢ OFF LABEL 3 LB. PKG. 95¢

STRETCH N' SEAL
PLASTIC WRAP 12" W ROLL 59¢

FLAVOURFUL CANADA EXTRA FANCY GRADE
ANJOU PEARS SIZE 110 6 FOR 59¢

PRODUCE OF U.S.A.
ARTICHOKES SIZE 63 5 FOR 59¢

PRODUCE OF U.S.A. (SIZE 18)
ENDIVE or ESCAROLE 2 FOR 49¢

SNOW WHITE
PRODUCE OF USA CANADA No. 1 GRADE
CAULIFLOWER SIZE 16's EACH 39¢

NUTRITIOUS
PRODUCE OF U.S.A.
CELLO SPINACH 2 10 OZ. BAGS 39¢

SWEET & JUICY VALENCIAS
Florida Oranges

3 DOZ. SIZE 125 $1

FRASERVALE FANCY FROZEN
MIXED VEGETABLES 2 LB. BAG 45¢

BOOTH FROZEN
COD FILLETS 1 LB. PKG. 45¢

DOWNYFLAKE
FROZEN WAFFLES 3 10 OZ. PKG. 99¢

FOOD PRICES EFFECTIVE
MON. THRU SATURDAY, MARCH 9-14
RIGHTS RESERVED TO LIMIT QUANTITIES

FOOD CITY TOWERS

OPEN MONDAY THRU SATURDAY TIL 10 P.M.

449 CARLAW AVE. AT GERRARD GAS BAR TOWERS
1440 VICTORIA PK. BETWEEN ST. CLAIR AND O'CONNOR
2650 LAWRENCE AVE.E. AT MIDLAND TOWERS
840 DUPONT ST. AT SHAW ST.
3750 LAWRENCE AVE.E. AT GOLF CLUB RD.
HWY. 7 BRAMALEA AT DIXIE RD. CITY CENTRE
OAKVILLE TRAFALGAR RD. AT QEW TOWERS
DUNDAS HWY. AT DIXIE RD. GAS BAR TOWERS
6201 BATHURST ST. AT STEELES AVE.
3925 JANE ST. AT FINCH TOWERS
1620 ALBION RD. AT MARTINGROVE
2350 EGLINTON AVE.W. WEST OF CALEDONIA GAS BAR TOWERS

THE DISCOUNTERS-for one stop-savings!